

WISDOM OF THE MASTERS



Two Complete Books:
You Forever
Wisdom Of The Ancients
Edited and Corrected by Wm Kern

Lobsang Rampa
With An Introduction
by Tim R. Swartz

WISDOM OF THE MASTERS

Many people in the country have had the experience of going out into the countryside on a dark or misty night and have looked at the high tension wires stretching overhead. Under suitable conditions they will have noticed a misty whitish-bluish glow that looks rather eerie, and has given many an honest countryman a severe fright! Electrical engineers know this as the corona of high tension wires and it is one of the difficulties with which they are confronted, because a corona sweeping down over insulators can ionize the air so that there is a short circuit, and that may trip relays in power stations and put a whole countryside into darkness.

In these more modern days engineers take very special and very costly precautions in order to minimize or eliminate the corona. The corona of a human body, of course, is the etheric, and it looks much the same as the discharge from high tension wires.

Most people can see the etheric body if they will practice a little, if they will have patience. Unfortunately, people think that there is some quick and cheap way attaining knowledge and powers which take the Masters years. Nothing can be done without practice; great musicians practice for hours every day, they never cease to practice. So you, if you want to be able to see the etheric and the aura, you must practice also. One way is to get a willing subject and have that person extend a bare arm. Have the fingers outspread, the arm and fingers should be a few inches away from some neutral or black background.

Look towards the arm and the fingers, not directly at it, but towards it. There is just a little knack in looking at the right place in the right way. As you look you will see clinging closely to the flesh something that looks like a bluish-grayish smoke. As we said, it extends perhaps an eighth of an inch, perhaps six inches from the body. Quite often a person will look toward the arm and see nothing but the arm; that may be because they are trying too hard, it may be because they "cannot see the forest for the trees." Let yourself become relaxed, do not try too hard, and with practice you will see that there is something there.

It may look like a grey mist, it may look as if it is almost luminous, but when you see that, then very very slowly draw your fingers further apart, a quarter of an inch at a time, and you will soon see that there REALLY is "something" there.

That "something" is the etheric.



WISDOM OF THE MASTERS

Lobsang Rampa

Introduction by Tim Swartz

Prelude by William Kern

Featuring Two Rampa Books

You Forever

Wisdom of the Ancients

Editited and Corrected by William Kern

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KERSON PUBLISHING COMPANY

WISDOM OF THE MASTERS

WISDOM OF THE MASTERS

TWO COMPLETE BOOKS

YOU FOREVER and WISDOM OF THE ANCIENTS

By Lobsang Rampa

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EXAMINING THE STRANGE WORLD OF DR. T. LOBSANG RAMPA

by Tim Swartz

It was a time when people were questioning their beliefs. Christianity and organized religion seemed stagnant and out of touch with a new generation who were seeking spiritual truths rather than undefined platitudes. People were seeking answers, but no one knew what the question was.

The time was ripe for a new beginning, and from the other side of the world a fresh breeze was blowing that would herald in a new age of understanding for teachings that were thousands of years old, but offered a new hope for those who were looking for ultimate truth.

In 1956 The Third Eye hit the stands with an amazing story that was allegedly the autobiography of a young Tibetan noble, Tuesday Lobsang Rampa, who,

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at the age of seven was sent to the Chakpori medical lamasery. The Third Eye details Rampa's early life at Chakpori where he was taught the secrets of Tibetan religion and the mystical arts. Rampa's own psychic abilities were helped to develop when he underwent an operation of the third eye, in which a hole was drilled in his forehead. This dangerous procedure opened a closed up part of the brain to the energies of the universe, releasing its potential and enabling it to grow beyond the boundaries of physical reality.

The Third Eye was an almost instant success. In the first year it sold over 60,000 copies and was translated into German, French and Norwegian. Even though skeptics universally panned the book, the public was eager to read about the exotic secrets of Tibet and the ancient ways of Eastern philosophy and religion.

In the 1950s Tibet was in the headlines due to the Chinese invasion of Eastern Tibet in 1949, and their total annexation of the country in 1951. Before that time little was known about the Himalayan country, its people and their beliefs. But as people fled before the Chinese occupation, they brought with them their rich customs which fanned the flames of interest in the West about anything Tibetan.

A WORLD IN TURMOIL

The release of The Third Eye could not have come at a more perfect time. World War Two was still fresh in the minds of Europeans who had borne the brunt of the worst that humankind could perpetuate upon itself. The Church offered little solace to those who survived and were left to wonder how a God who was supposed to be watching out for the world could allow such horrible things to happen. It seemed as if everything that people had been brought up to believe in, to trust, had let them down. Governments, leaders, the Church, had done nothing to stop the horrors of war, and in fact appeared to embrace the evil with no regard to those who would suffer the most.

People were disillusioned with authority. The Church preached "have faith," but could really offer no other answers to why the world was as it was. In fact, the Church blamed the victims on why bad things happen. "All men are born with original sin" said the Ministers. "It does not matter how good you are or how many good and unselfish deeds you do; you are born a sinner and will die a sinner." This is hardly inspirational words to those who are seeking real answers.

The Third Eye, however, revealed a whole new world to those seekers. It offered a spiritual and philosophical system that resonated in a way that Christianity and Western ideals did not.

Even more appealing, it offered an easy access point for those Western minds dulled by years of materialism and instant gratification that might not have

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been able to grasp the intricacies of Eastern mysticism.

The Third Eye allowed a whole new generation to learn that there is more to this world, this universe, than had been taught to them by modern science and traditional Christianity. It started a new movement of understanding that is still with us today. All thanks to one controversial writer.

CONTROVERSY

It was not long before controversy embroiled the Rampa movement. Perhaps due to The Third Eyes popularity, there were those who felt it was their duty to bring down the growing movement before it threatened the Church and possibly political systems. A group of scholars living in Britain were certain that Rampa was a fraud, so they hired a detective by the name of Clifford Burgess to determine the validity of Rampa's tale. It is now known that this effort was financed by a group representing not only the Church of England, but also high level British Government officials who were worried that interest in Eastern religions would undermine democracy in the Western world.

Clifford Burgess discovered that T. Lobsang Rampa had never been to Tibet, nor had he ever had any operation done to his forehead. Instead Rampa was actually Cyril Henry Hoskins, born in Devon, England, and son of a plumber named Joseph Henry Hopkins.

When the press confronted Hoskins with this revelation, Hoskins freely admitted that he had never "physically" been to Tibet. In reply to his critics, Rampa stated: "The Third Eye is absolutely true and all that I write in that book is fact. I, a Tibetan lama, now occupy what was originally the body of a Western man, and I occupy it to the permanent and total exclusion of the former occupant. He gave his willing consent, being glad to escape from life on this earth in view of my urgent need. One should not place too much credence in 'experts' or 'Tibetan Scholars' when it is seen how one 'expert' contradicts the other, when they cannot agree on what is right and what is wrong, and after all how many of those 'Tibetan scholars' have entered a lamasery at the age of seven, and worked all the way through the life as a Tibetan, and then taken over the body of a Westerner? I HAVE."

The public, however, continued to believe in Rampa and to buy his books. Rampa's subsequent books give more details of experiences which he encountered after the period covered by The Third Eye. He included stories about Chinese atrocities against Tibetan monks and lamas, ancient civilizations, encounters with the Yeti, gilded mummies of an extraterrestrial super race, and hidden cities deep within lost caverns. What makes Rampa's books especially popular is his practical esoteric teachings from which the ordinary person can learn and develop spiritually.

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In his later books, Rampa even wrote about UFOs and life on other planets. Two controversial books are *My Visit to Venus*, originally published by Gray Barker, and *My Visit to Agharta*, published by Inner Light Publications. Both of these books have been criticized by Rampa's followers who are unaware of his interest in UFOs and extraterrestrials. However, those familiar with his later writings are certain that both books were written by him, but were possibly withheld from publication due to their controversial nature. Only by reading the books can the reader make the judgment for themselves.

Truth is, very few of the Rampa books were ever made available in the U.S.; with several exceptions the majority of them were printed and distributed solely in the U.K. where Rampa made his home most of his life. Now deceased for well over a decade his works have been largely ignored by an entirely new generation of metaphysically and occult minded readers. It was only through the foresight of William Kern at Kerson Publishing Company that a decision was made to bring a few of Rampa's most controversial works to this "side of the pond" so that open minded readers might tackle the ideas that the lama put forth.

These initial works included, *Between Two Worlds*, featuring "The Third Eye" and "Doctor From Lhasa;" *World Of Illusions* featuring "The Rampa Story" and "Cave of the Ancients;" *Secrets of the Ages* featuring "Living With the Lama" and "The Saffron Robe;" *The Arrow of Time* featuring "Candlelight" and "Twilight;" and *Time in the Stone* featuring "The Hermit" and "The Tibetan Sage."

In keeping with Rampa's traditional values and to quell a continued thirst for more of his books, we feel it is time to shed more light onto a darkening world with the release of **WISDOM OF THE MASTERS** featuring "You Forever" and "Wisdom of the Ancients;" and **THE BOOK OF LIFE**, featuring "Chapters of Life" and "Beyond The Tenth," concerning subjects few dared to tackle in his lifetime.

Publisher Kern has promised reissue other of Rampa's earlier works if there is sufficient demand for this catalog of information.

"Hopefully," says Kern, "these composite books will start a new trend and there will be a clarion call to bring Rampa's works back into print. Perhaps this will start a new movement of spiritual seekers eager to move away from the world where terrorism, first strike initiatives, end time fanatics, global pollution and rampant materialism has replaced the inner peace and harmony that Rampa saw as our birthright."

We can say with almost certainty that Rampa's works are ageless and his wisdom is needed now more than ever. He saw a New Age emerging, and perhaps we can still promote his vision of a Brave New World.

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COMPILER'S NOTE: Two of Rampa's books are contained in this single volume. The texts were carefully proofed to correct a number of scanning and editing errors which have been found in all editions of the books that were republished after the originals went out of print. Duplicated paragraphs, sentences and paragraphs that were misplaced, and spelling errors have been corrected to provide today's interested readers with the most complete and accurate editions of Rampa's books that it is possible to produce.

We will continue to proof and correct earlier editions of Rampa's books and hope to produce all of them by the end of 2015.

William Kern-DBA: Kerson Publishing Company

PRELUDE

Who can separate their faith from their actions, or their belief from their occupations?

Who can spread their hours before them, saying, "This for my love and this for myself; this for my spirit and this other for my body"?

All your hours and days and years are but wings that beat through space and time from one self to another.

Whosoever wears their mortality as their best garment were better naked, for the wind and the sun will tear no holes in their skin.

And whosoever defines their conduct by ethics imprisons their song-bird in a cage, for the freest song comes not through bars and wires.

In reverie you cannot rise above your achievements nor fall lower than your failures. In adoration you cannot fly higher than your hopes nor humble yourself lower than your despair. And if you would know Peace, be not a solver of riddles.

Rather look about you and you shall see your love running and laughing with the children. Look into space; you shall see him hovering in the cloud, outstretching his arms in the lightning and descending in rain. You shall see him smiling in flowers, then rising and waving his hands in trees.

You would know the secret of death? But how shall you find it unless you seek it in the heart of life?

The owl whose night-bound eyes are blind unto the day cannot unveil the mystery of light. If you would indeed behold the spirit of death, open your heart wide unto the body of life, for life and death are one, even as the river and the sea

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are one.

In the depth of your hopes and desires lies your silent knowledge of the beyond; and like seeds dreaming beneath the snow your heart dreams of spring.

Trust the dreams, for in the dreams is hidden the gate to eternity.

What is it to die but to stand naked in the wind and to melt into the sun? And what is it to cease breathing but to free the breath from its restless tides, that it may rise and expand and seek Joy unencumbered?

Only when you drink from the river of silence shall you indeed sing, and when you have reached the mountain top, then you shall begin to climb, and when the earth shall claim your limbs, then shall you truly dance.

Now it is evening, and Eva said, "It is a glorious day for your spirit has come to me and spoken."

And he answered, "Was it I who spoke only? Did I not also listen?"

Then the Avatar descended the steps to the river Lethe and all his comrades and friends followed him.

And he reached his ship and stood upon the deck, and facing the friends again, he raised his voice and said: "People of Earth, the wind bids me leave you. Less hasty am I than the wind, yet I must go. We wanderers, ever seeking the lonelier way, begin no day where we have ended another day; and no sunrise finds us where sunset left us. Even while the earth sleeps we travel. We are the seeds of the tenacious plant, and it is in our ripeness and our fullness of heart that we are given to the wind and are scattered.

"My days among you were brief, and briefer still the words I have spoken. But should my voice fade in your ears, and my love vanish in your memory, then I will come again, and with a richer heart and lips more yielding to the spirit will I speak. Yes, I shall return with the tide, and though death may hide me, and the greater silence enfold me, yet again will I seek your understanding.

"I go with the wind, friends of Earth, but not down into emptiness; and if this day is not a fulfillment of your needs and my love, then let it be a promise 'til another day. Know, therefore, that from the great silence I shall return.

"The mist that drifts away at dawn, leaving but dew in the fields, shall rise and gather into a cloud and fall as rain, and not unlike the mist have I been. In the stillness of the night I have walked in your streets, and my spirit has entered your houses, and your heart-beats were in my heart, and your breath was upon my face, and I knew you all.

"Aye, I knew your joy and your pain, and in your sleep your dreams were

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my dreams, and oftentimes I was among you as a lake among the mountains. I mirrored the summits in you and the bending slopes, and even the passing flocks of your thoughts and your desires. And to my silence came the laughter of your childhood, and the longing of your youth. And when they reached my depth the streams and the rivers were singing still.

“But sweeter still than laughter and greater than all longing, you, my love, are boundless in me, and in beholding all these things of Earth I beheld you and loved you. For what distances can love reach that are not in that vast sphere? What visions, what expectations and what presumptions can outsoar that flight?

“And though this heavy-grounded ship awaits the tide upon these shores, yet, even like an ocean, we can neither hasten our tides nor wish them away. And like the seasons we are also, and though in our winter we deny our spring, yet spring, reposing within, smiles in her drowsiness and is not offended.

Think not I say these things in order that you may say the one to the other, “He praised us well. He saw but the good in us.”

“I only speak to you in words of that which you yourselves know in thought.

“I have found that which is greater than wisdom. It is a flame spirit in you ever gathering more of itself, while you, heedless of its expansion, bewail the withering of your days. It is life in quest of life in bodies that fear the grave.

“But, my darling rosebud, there are no graves on that distant shore. These mountains and plains are a cradle and a stepping-stone. Whenever you pass by the field where you have laid your ancestors look well thereupon, and you shall see yourselves and your children dancing hand in hand with your mother and father.

“Less than a promise have I given, perhaps, and yet more generous have you been to me. You have given me my deeper thirsting after life.

“Surely there is no greater gift to a man than that which turns all his aims into reality and all life into a fountain. And in this lies my honor and my reward, that whenever I come to the fountain to drink I find the living water itself thirsty; And it drinks me while I drink it.

“You are not enclosed within your bodies, nor confined to houses or fields. That which is you dwells above the mountain and roves with the wind. It is not a thing that crawls into the sun for warmth or digs holes into darkness for safety, but a thing free, a spirit that envelops the earth and moves in the ether.

“If these be vague words, then seek not to clear them. Vague and nebulous is the beginning of all things, but not their end, and I would have you remember

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me as a beginning. Life, and all that lives, is conceived in the mist and not in the crystal. And who knows but a crystal is mist in decay?

“This would I have you remember in remembering me:

“That which seems most gentle and bewildered in you is the strongest and most determined. Is it not your breath that has erected and hardened the structure of your bones? And is it not a dream which none of you remember having dreamt, that built your city and fashioned all there is in it? Could you but see the tides of that breath you would cease to see all else, and if you could hear the whispering of the dream you would hear no other sound.

“But you do not see, nor do you hear, and it is well. The veil that clouds your eyes shall be lifted by the hands that wove it, and the clay that fills your ears shall be pierced by those fingers that kneaded it.

“And one day you shall see. And one day you shall hear.

“Yet you shall not deplore having known blindness, nor regret having been deaf. For in that day you shall know the hidden purposes in all things, and you shall bless darkness as you would bless the light.”

After saying these things the Avatar looked about him, and he saw Charon, the pilot of his ship, standing by the helm and gazing now at the billowing sails and now at the distance.

And he said:

“Ah, patient, over patient, is the captain of my ship. The wind blows, and the sails are restless; even the rudder begs direction; yet quietly my captain awaits my silence. And these my mariners, who have heard the choir of the greater sea, they too have heard me patiently. Now they shall wait no longer. I am ready.

“The river has reached the sea, and once more the great mother holds her son against her breast. Fare you well, people of Earth. This day has ended. It is closing upon us even as the water-lily upon its own tomorrow. What was given us here we shall keep, and if it suffices not, then again must we come together and together stretch our hands unto the giver. Forget not that I shall come back to you.

“A little while, and my longing shall gather dust and foam for another body. A little while, my darling rosebud, a little while longer; a moment of rest upon the wind, and another woman shall bear me.

“Farewell to you and the youth I have spent with you. It was but yesterday we met in a dream. You have sung to me in my aloneness, and I of your longings have built a tower in the sky. But now our sleep has fled and our dream is over, and it is no longer dawn. The noontide is upon us and our half waking has turned

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to fuller day, and we must part. If in the twilight of memory we should meet once more, we shall speak again together and you shall sing to me a sweeter song. And if our hands should meet in another dream we shall build another tower in the sky.

“Kiss me now as I go so that when I awaken on that far shore, I will remember what lulled me so gently to sleep: the touch of your lips on mine.”

So saying he made a signal to the seamen, and straightaway they weighed anchor and cast the ship from its moorings, and they moved eastward. And a cry came from the comrades and friends as from a single heart, and it rose into the dusk and was carried out over the sea like a great chorus.

Only Eva was silent, gazing after the ship until it had vanished into the mist. And when all the people had gone, she stood alone upon the sea-wall, remembering in her heart his saying: “A little while, my darling rosebud, a little while longer; a moment of rest upon the wind, and another woman shall bear me.”

AUTHOR'S NOTE

I am Tuesday Lobsang Rampa. That is my only name, it is now my legal name, and I answer to no other. Many letters come to me with a weird conglomeration of names attached; they go straight in the waste paper basket, for, as I say, my only name is Tuesday Lobsang Rampa.

All my books are true, all my claims are absolutely true. Years ago the newspapers of England and Germany started a campaign against me at a time when I was not able to defend myself because I was almost dying from coronary thrombosis. I was persecuted without mercy, insanely.

Actually a few people were jealous of me, and so they collected “evidence,” but it is significant that “the collector of evidence” at no time tried to see ME! It is unusual not to give “an accused person” a chance to state his own story. A person is innocent until proved guilty; I was NEVER “proved guilty,” and never permitted to prove myself GENUINE!

The newspapers of England and Germany would not give me any space in their columns, so I have been in the unfortunate position of knowing that I was innocent and truthful, but unable to tell anyone my side of the story. One great television chain of stations offered me an interview, but they INSISTED that I say what they thought I should say, in other words, a lot of lies. I wanted to tell the truth, so they would not let me appear.

Let me again state that everything that I have written is true. All my claims are true. My specific reason for insisting that all this is true is that in the near future

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other people like me will appear, and I do not desire that they should have the suffering that I have had through spite and vicious hatred.

A large number of people have seen my absolutely authentic papers which prove that I have been a high Lama of the Potala in Lhasa, Tibet, and that I am a qualified Doctor of Medicine trained in China. Although people have seen those papers they “forgot” when the press came prying around.

Will you, then, read my books bearing in mind my positive assurance that the whole thing IS TRUE? I am what I claim to be. What am I! Read my books and you will see!

T. Lobsang Rampa.

FOREWORD

This is a very special Course of Instruction for those who are sincerely interested in knowing the things which have to be known. At first it was intended that this should be in the form of a Correspondence Course, but then it was realized that with all the organization necessary each student would have to pay a fee of about thirty five pounds for the Course! So, with the cooperation of my Publishers, it was decided to produce it in book form.

You will appreciate that normally in a Correspondence Course there would be certain questions which a student would want to ask, but I cannot undertake to answer questions arising from this book because:

A poor wretched Author does not make much out of books, you know he makes very little indeed, and often an Author will receive letters from all parts of the world, and the writers “forget” to include return postage. The Author is then faced with the choice of paying himself or ignoring the letter. In my case, very foolishly, I have borne the cost of the printed paper, having the stuff typed, paying the postage, etc. etc., but it makes all this too expensive, and so I am not at all prepared to answer any questions or letters whatever unless people bear that point in mind.

You may be interested as a Reader to hear this; I have had letters telling me that my books are too expensive and would I send free copies. I had one letter from a person who said that my books were too expensive, and he asked me to send him an autographed copy of each of my books, and as an afterthought he added two other books by two other Authors and he asked me to give him those also. Yes, I did reply to his letter!

I tell you emphatically that if you read this book you will derive much benefit from it; if you study this book you will derive much more benefit from it. To help you, you will find included the Instructions which would have gone out with

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the Correspondence Course.

Following this book there will be another book containing monographs on various subjects of occult and everyday interest, and also containing a very special form of Dictionary, an explanatory Dictionary, and having tried to get such a book from various countries throughout the world I decided to write one myself. I regard this second book as essential to the complete and most beneficial understanding of this, the first of the two.

T Lobsang Rampa.

BOOK ONE

YOU FOREVER

INSTRUCTIONS

We-you and us-agree we are going to have to work together so that your psychic development may proceed apace. Some of these Lessons will be longer and possibly more difficult than others, but these Lessons are not padded; they contain, so far as we are able, real “meat” without fancy trimmings.

Select a definite night each week on which to study this Lesson-work. Get into the habit of studying at a certain time, at a certain place, at a certain day. There is more to it than just reading words because you have to absorb ideas which may be very strange to you, and the mental discipline of regular habits will assist you enormously.

Have some place-some room set aside-where you can be comfortable. You will learn more easily if you are comfortable. Lie down if you prefer, but in any case adopt an attitude where there is no strain upon muscles, where you can relax so that the whole of your attention may be given to the printed words and the thoughts behind them. If you are tensed up much of your awareness is devoted to sensing the feeling of tenseness! You want to make sure that for an hour, or two hours, or however long it takes you to read the Lesson-work, no one will intrude upon you and break your trend of thoughts.

In your room-your study-shut the door. Lock it, for preference, and draw close the blinds so that the fluctuations of daylight do not distract your attention. Have just one light on in the room, and that should be a reading lamp placed slightly behind you. This will provide adequate illumination while leaving the rest of the room in suitable shade.

Lie down or adopt any position which is quite comfortable and restful. Relax for a few moments, let yourself breathe deeply, that is, take perhaps three really deep breaths one after the other. Hold the breath for three or four seconds,

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then let it out over a period of three or four seconds. Rest quiet for a few more seconds, and then pick up the Lesson-work and read it. First read it easily-just work through it as if you were reading a newspaper. When you have done that, pause for a few moments to let what you have so lightly read sink into your subconscious. Then start all over again.

Go through the Lesson-work meticulously, paragraph by paragraph. If anything puzzles you make a note of it, write it down on a conveniently placed note book. Do not try to memorize anything, there is no point in being a slave to the printed word, the whole purpose of Lesson-work such as this is to sink into your subconscious. A conscious attempt to memorize often blinds one to the full meaning of the words. You are not entering into an examination where parrot-like repetition of certain phrases is all that is required. You are, instead, storing up knowledge which can set you free from the bonds of the flesh and enable you to see what manner of thing this human body is, and determine the purpose of Life on Earth.

When you have gone through the Lesson-work again, consult your notes and ponder over the points which puzzle you, the points which are not clear to you. It is too easy to just write in to us and have a question answered; that will not cause it to sink into your subconscious. It is kinder and better for you that you should THINK of the answer yourself.

You must do your part. Anything that is worth having is worth working for. Things which are given away, free, are usually so given because they are not worth charging for! You must open your mind; you must be willing to absorb new knowledge. You must "imagine" that knowledge is flowing into you. Remember, "As a man thinketh, so is he."

LESSON ONE

Before we attempt to understand the nature of the Overself or deal with any "occult" matter we must be sure that first we comprehend the nature of Man. In this Course we shall use the term "Man" to indicate man and woman. Let us at the outset state definitely that woman is at least the equal of man in all matters relating to the occult and extrasensory perceptions. Woman, in fact, often has a brighter aura and a greater capacity for appreciation of the various facets of metaphysics.

WHAT IS LIFE?

Actually, everything that exists is "life." Even a creature which we normally term "dead" is alive. The normal form of its life may have ceased-as it would have done for us to term it dead-but with the cessation of that "life" a fresh form of life took over. The process of dissolution creates life of its own! Everything that is vibrates. Everything consists of molecules in constant motion. We will use "mol-

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ecules” instead of atoms, neutrons, protons, etc., because this is a Course on Metaphysics, not a Course of Chemistry or Physics. We are trying to “paint a general picture” rather than go into microscopic detail on irrelevant matters.

Perhaps we should say a few words about molecules and atoms first in order to appease the purists who otherwise would write in and give us knowledge which we already possess! Molecules are small, VERY small, but they can be seen by the use of the electron microscope and by those who are trained in metaphysical arts. According to the dictionary, a molecule is the smallest portion of a substance capable of independent existence while retaining the properties of that substance. Small though molecules are, they are composed of even smaller particles known as “atoms.”

An atom is like a miniature solar system. The nucleus of the atom represents the Sun in our own solar system. Around this “sun” rotate electrons in much the same way as our solar system planets revolve around our Sun. As in the Solar system, the atom unit is mostly empty space! Here, in Figure One, is how the carbon atom-the “brick” of our own Universe-appears when greatly magnified. Figure Two shows our Solar system. Every substance has a different number of electrons around its nucleus “sun.” Uranium, for example, has ninety-two electrons. Carbon has only six. Two close to the nucleus, and four orbiting at a greater distance. But we are going to forget about atoms and refer only to molecules.

Man is a mass of rapidly rotating molecules. Man appears to be solid; it is not easy to push a finger through flesh and bone. Yet this solidity is an illusion forced upon us because we too are Man-kind. Consider a creature of infinite smallness who can stand at a distance from a human body and look at it. The creature would see whirling suns, spiral nebulae, and streams akin to the Milky Way. In the soft parts of the body-the flesh-the molecules would be widely dispersed. In the hard substances, the bones, the molecules would be dense, bunched together and giving the appearance of a great cluster of stars.

Imagine yourself standing on the top of a mountain on some clear night. You are alone, far from the lights of any city which, reflecting into the night sky, causes refraction from suspended moisture-drops and makes the heavens appear dim. (This is why observatories are always built in remote districts.) You are on your own mountain-top . . . above you the stars shine clear and brilliant. You gaze at them as they wheel in endless array before your wondering eyes. Great galaxies stretch before you. Clusters of stars adorn the blackness of the night sky. Across the heavens the band known as the Milky Way appears as a vast and smoky trail. Stars, worlds, planets. Molecules. So would the microscopic creature see YOU!

The stars in the heavens above appear as points of light with incredible spaces between them. Billions, trillions of stars there are, yet compared to the

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great empty space they seem few indeed. Given a space ship one could move between stars without touching any. Supposing you could close up the spaces between the stars, the molecules, WHAT WOULD YOU SEE? That microscopic creature who is viewing you from afar, is he-it-wondering that also? WE know that all those molecules which the creature sees is US. What, then, is the final shape of the star formations in the heavens? Each Man is a Universe, a Universe in which planets-molecules-spin around a central sun. Every rock, twig, or drop of water is composed of molecules in constant, unending motion.

Man is composed of molecules in motion. That motion generates a form of electricity which, uniting with the "electricity" delivered by the Overself, gives sentient Life. Around the poles of the Earth magnetic storms flare and glow, giving rise to the Aurora Borealis with all its colored lights. Around ALL planets-and molecules!-magnetic radiations interplay and interact with other radiations emanating from nearby worlds and molecules. "No Man is a world unto himself!" No world or molecules can exist without other worlds or molecules. Every creature, world or molecule depends upon the existence of other creatures, worlds or molecules that its own existence may continue.

It must also be appreciated that molecule groups are of different densities, they are, in fact, like clusters of stars swinging in space. In some parts of the Universe there are areas populated by very few stars or planets, or worlds-which-ever you like to call them-but elsewhere there is a considerable density of planets, as for example, in the Milky Way. In much the same manner rock can represent a very dense constellation or galaxy. Air is much more thinly populated by molecules. Air, in fact, goes through us and actually passes through the capillaries of our lungs and into our blood stream. Beyond air there is space where there are clusters of hydrogen molecules widely dispersed. Space is not emptiness as people used to imagine, but is a collection of wildly oscillating hydrogen molecules and, of course, the stars and planets and worlds formed from the hydrogen molecules.

It is clear that if one has a substantial collection of molecular groups, then it is quite a difficult matter for any other creature to pass through the groups, but a so-called "ghost" which has its molecules widely spaced can easily pass through a brick wall.

Think of the brick wall as it is; a collection of molecules something like a cloud of dust in suspension in the air. Improbable though it may seem, there is space between every molecule just as there is space between different stars, and if some other creatures were small enough, or if their molecules were dispersed enough, then they could pass between the molecules of, say, a brick wall without touching any. This enables us to appreciate how a "ghost" can appear within a

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closed room, and how it can walk through a seemingly solid wall. Everything is relative, a wall which is solid to you may not be solid to a ghost or to a creature from the astral. But we shall deal with such things later.

LESSON TWO

The human body is, of course, a collection of molecules as we have just seen, and while a very minute creature such as a virus would see us as a collection of molecules, we have to regard the human being now as a collection of chemicals as well.

A human being consists of many chemicals. The human body also consists mainly of water. If you think that contradicts anything in the last Lesson remember that even water consists of molecules, and it is indeed a fact that if you could teach a virus to speak (!) it would undoubtedly tell you that it saw water molecules clashing around each other like pebbles on a beach! An even smaller creature would say that the molecules of air remind it of sand on the seashore. But now we are concerned more with the chemistry of the body.

If you go to a shop and you buy a battery for your flashlamp you get a container with a zinc case and a carbon electrode in the centre—a piece of carbon perhaps as thick as a pencil—and a collection of chemicals packed tightly between the outer zinc case and the central carbon rod. The whole affair is quite moist inside; outside, of course, it is dry. You put this battery in your flashlamp and when you operate the switch you get a light. Do you know why? Under certain conditions metals and carbon and chemicals react together chemically in order to produce something which we call electricity. This zinc container with its chemicals and its carbon rod generate electricity, but there is no electricity within the flashlamp battery; it is instead merely a collection of chemicals ready to do its work under certain conditions.

Many people have heard that boats and ships of all kinds generate electricity by just being in salt water! For instance, under certain conditions a boat or a ship which is even resting idly in the sea can generate an electric current between adjacent dissimilar metal plates. Unfortunately if a ship has, for instance, a copper bottom connected to iron upper-works, then unless special arrangements were made “electrolysis” (the generation of electric current) would eat away the junction between the two dissimilar metals, that is, the iron and the copper. Of course it never actually happens now for it can be prevented by using what one terms a “sacrificial anode.” A piece of metal such as zinc, aluminum, or magnesium is positive compared to other common metals such as copper or bronze. Bronze, as you will know, is often used for making ships’ propellers. Now, if the “sacrificial anode” is fastened to the ship or boat below the water line somewhere, and is connected to other submerged metal parts, this sacrificial metal will cor-

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rode and waste away, and it will prevent the hull of the ship or the propellers from wasting away. As this metal piece corrodes it can be replaced. That is just an ordinary part of ship maintenance, and all this is mentioned just to give you an idea of how electricity can be, and is, generated in the most unusual ways.

The brain generates electricity of its own! Within the human body there are traces of metals, even metals such as zinc, and of course we must remember that the human body has the carbon molecule as its basis. There is much water in a body, and traces of chemicals such as magnesium, potassium, etc. These combine to form an electric current, a minute one, but one which can be detected, measured, and charted.

A person who is mentally ill can, by the use of a certain instrument, have his brain waves charted. Various electrodes are placed upon his head and little pens get to work on a strip of paper. As the patient thinks of certain things the pens draw four squiggly lines which can be interpreted to indicate the type of illness from which the patient is suffering. Instruments such as this are in common use in all mental hospitals.

The brain is, of course, a form of receiving station for the messages which are transmitted by the Overself, and the human brain in its turn can transmit messages, such as lessons learned, experiences gained, etc., to the Overself. These messages are conveyed by means of the "Silver Cord," a mass of high velocity molecules which vibrate and rotate at an extremely divergent range of frequencies, and connects the human body and the human Overself.

The body here on Earth is something like a vehicle operating by remote control. The driver is the Overself. You may have seen a child's toy car which is connected to the child by a long flexible cable. The child can press a button and make the car go forward, or make it stop or go back, and by turning a wheel on this flexible cable the car can be steered. The human body may be likened very very roughly to that, for the Overself which cannot come down to the Earth to gain experiences sends down this body which is US on Earth. Everything that we experience, everything that we do or think or hear travels upwards to be stored in the memory of the Overself.

Very highly intelligent men who get "inspiration" often obtain a message directly-consciously-from the Overself by way of the Silver Cord. Leonardo da Vinci was one of those who was most constantly in touch with his Overself, and so he rated as a genius in almost everything that he did. Great artists or great musicians are those in touch with their Overself on perhaps one or two particular "lines," and so they come bask and compose "by inspiration" music or paintings which have been more or less dictated to them by the Greater Powers which control us.

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This Silver Cord connects us to our Overself in much the same way as the umbilical cord connects a baby to its mother. The umbilical cord is a very intricate device, a very complex affair indeed, but it is as a piece of string compared to the complexity of the Silver Cord. This Cord is a mass of molecules rotating over an extremely wide range of frequencies, but it is an intangible thing so far as the human body on Earth is concerned. The molecules are too widely dispersed for the average human sight to see it. Many animals can see it because animals see on a different range of frequencies and hear on a different range of frequencies than humans. Dogs, as you know, can be called by a "silent" dog whistle, silent because a human cannot hear it but a dog easily can.

In the same way, animals can see the Silver Cord and the aura because both these vibrate on a frequency which is just within the receptivity of an animal's sight. With practice it is quite easily possible for a human to extend the band of receptivity of their sight in much the same way as a weak man, by practice and by exercise, can lift a weight which normally would be far far beyond his physical capabilities.

The Silver Cord is a mass of molecules, a mass of vibrations. One can liken it to the tight beam of radio waves which scientists bounce off the Moon. Scientists trying to measure the distance of the Moon, broadcast on a very narrow beam a wave form to the surface of the Moon. That is much the same as the Silver Cord between the human body and the human Overself; it is the method whereby the Overself communicates with the body on Earth. Everything we do is known to the Overself. People strive to become spiritual if they are on "the right Path." Basically, in striving for spirituality they strive to increase their own rate of vibration on Earth, and by way of the Silver Cord to increase the rate of vibration of the Overself. The Overself sends down a part of itself into a human body in order that lessons may be learned and experiences gained. Every good deed we do increases our Earth and our astral rate of vibration, but if we do an evil deed to some person that decreases and subtracts from our rate of spiritual vibration. Thus, when we do an ill turn to another we put ourselves at least one step DOWN on the ladder of evolution, and every good deed we do increases our own personal vibration by a like amount.

Thus it is that it is so essential to adhere to the old Buddhist formula which exhorts one to "return good for evil and to fear no man, and to fear no man's deed, for in returning good for evil, and giving good at all times, we progress upwards and never downwards."

Everyone knows of a person who is "a low sort of fellow." Some of our metaphysical knowledge leaks over into common usage in much the same way as we say a person is in a "black mood," or a "blue mood." It is all a matter of vibration,

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all a matter of what the body transmits by way of the Silver Cord to the Overself, and what the Overself sends back again by way of the Silver Cord to the body.

Many people cannot understand their inability to consciously contact their Overself. It is quite a difficult matter without long training. Supposing you are in South America and you want to telephone someone in Russia, perhaps in Siberia. First of all you have to make sure that there is a telephone line available, then you have to take into consideration the difference in time between the two countries. Next you have to make sure that the person you want to telephone is available and can speak your language, and after all that you have to see if the authorities will permit of such a telephone message! It is better at this stage of evolution not to bother too much about trying to contact one's Overself consciously, because no Course, no information, will give you in a few written pages what it might take ten years of practice to accomplish. Most people expect too much; they expect that they can read a Course and immediately go and do everything that the Masters can do, and the Masters may have studied a lifetime, and many lifetimes before that! Read this Course, study it, ponder upon it, and if you will open your mind you may be granted enlightenment. We have known many cases where people (most often women) received certain information and they then could actually see the etheric or the aura or the Silver Cord. We have many such experiences to fortify us in our statement that you, too, can do this-if you will permit yourself to believe!

LESSON THREE

We have already seen how the human brain generates electricity through the action of the chemicals, the water, and the metallic ores coursing through it and of which it is comprised. Just as the human brain generates electricity so does the body itself, for the blood is coursing through the veins and arteries of the body also carrying those chemicals, those metallic traces, and the water. The blood is, as you will know, mainly water. The whole body is suffused with electricity. It is not the type of electricity which lights your house or heats the stove with which you cook. Look upon it as of magnetic origin.

If one takes a bar magnet and lays it down on a table, placing upon it a sheet of plain paper, and then sprinkles on the plain paper, above the magnet, a liberal supply of iron filings, one will find that the filings arrange themselves in a special pattern. It is worth making the attempt. Get an ordinary cheap magnet from a hardware store or scientific supplier, they are very very cheap (or you may be able to borrow one!). Put a piece of paper across the top so that underneath the magnet is located at about the centre of the paper. From your chemist or scientific supply store you will be able to obtain fine iron filings. Here again, they are very very cheap. Sprinkle them on the paper as you would sprinkle salt or pepper. Let them fall on the paper from a height of perhaps twelve inches, and you will find

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that these iron filings arrange themselves in a peculiar pattern which precisely follows the magnetic lines of force coming from the magnet. You will find you have the central bar of the magnet outlined, and then you have curved lines going from each end of the magnet. The best way, the most profitable way, is to try it, for this will help you in your later studies. The magnetic force is the same as the etheric of the human body, the same as the aura of the human body. Probably everyone knows that a wire which carries an electric current has a magnetic field around it. If the current varies, that is, if it is known as "alternating" instead of "direct," then the field pulsates and fluctuates in accordance with the changes in polarity, that is, it seems to pulse with the alternating current.

The human body which is a source of electricity has a magnetic field outside it. It has a highly fluctuating field. The etheric, as we call it, fluctuates or vibrates so rapidly that it is difficult to discern the movement. In much the same way, one can have an electric lamp lighted in one's house, and although the current fluctuates fifty or sixty times a second, one cannot perceive this, yet in some country districts, or perhaps aboard ship, the fluctuations are so slow that the eye can detect the flickerings.

If a person goes too close to another one there will often be a sensation of goose-flesh. Many people-most people-are fully aware of the close proximity of another person. Try it on a friend, stand behind your friend and hold one finger close to the nape of his neck and then touch him lightly. He will often not be able to distinguish between a closeness and a touch. That is because the etheric is also susceptible to touch.

This etheric is the magnetic field which surrounds the human body. It is the forerunner of the aura, the "nucleus" of the aura, as one might say. In some people the etheric covering extends for about an eighth of an inch around every part of the body, even around each individual strand of hair. In other people it may extend for some inches, but not often more than six inches. The etheric can be used to measure the vitality of a person. It changes considerably in intensity with the health. If a person has done a hard day's work, then the etheric will be very close to the skin, but after a good rest it will extend perhaps for inches. It follows the exact contours of the body, it even follows the contours of a mole or a pimple. In connection with the etheric it might be of interest to state that if one is subjected to a very very high tension of electricity at negligible amperage, then the etheric can be seen glowing, sometimes pink, sometimes blue. There is a weather condition also which increases the visibility of the etheric. It is met with at sea and is known as Saint Elmo's Fire. Under certain weather conditions every part of a ship's masts and rigging become outlined in cold fire, it is quite harmless but rather frightening for those who see it for the first time. One can liken this to the etheric of a ship.

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Many people in the country have had the experience of going out into the countryside on a dark or misty night and have looked at the high tension wires stretching overhead. Under suitable conditions they will have noticed a misty whitish-bluish glow, it looks rather eerie, and has given many an honest countryman a severe fright! Electrical engineers know this as the corona of high tension wires and it is one of the difficulties with which they are confronted, because a corona sweeping down over insulators can ionise the air so that there is a short circuit, and that may trip relays in power stations and put a whole countryside into darkness.

In these more modern days engineers take very special and very costly precautions in order to minimize or eliminate the corona. The corona of a human body, of course, is the etheric, and it looks something the same as the discharge from high tension wires.

Most people can see the etheric of the body if they will practice a little, if they will have patience. Unfortunately, people think that there is some quick and cheap way to the attainment of knowledge and powers which take the Masters years. Nothing can be done without practice; great musicians practice for hours every day, they never cease to practice. So you, if you want to be able to see the etheric and the aura, you must practice also. One way is to get a willing subject and get that person to extend a bare arm. Have the fingers outspread, the arm and fingers should be a few inches away from some neutral or black background. Look towards the arm and the fingers, not directly at it, but towards it. There is just a little knack in looking at the right place in the right way. As you look you will see clinging closely to the flesh something that looks like a bluish-grayish smoke. As we said, it extends perhaps an eighth of an inch, perhaps six inches from the body. Quite often a person will look toward the arm and see nothing but the arm; that may be because they are trying too hard, it may be because they "cannot see the wood for the trees." Let yourself become relaxed, do not try too hard, and with practice you will see that there really is something there.

Another way is to practice on yourself. Sit down and make yourself quite comfortable. Place yourself so that you are at least six feet from any other object, be it chair, table, or wall. Breathe steadily, deeply, and slowly, extend your arms to full length, place your finger tips together with your thumbs upwards so that just your finger tips are in contact. Then, if you part your fingers so that they are about an eighth of an inch!-a quarter of an inch-apart you will perceive "something." It may look like a grey mist, it may look as if it is almost luminous, but when you see that, then very very slowly draw your fingers further apart, a quarter of an inch at a time, you will soon see that there is "something" there.

That "something" is the etheric. If you should lose contact, that is, if the faint

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“something” should vanish, then touch your finger tips together and start all over again. It is just a matter of practice. Once again, the great musicians of this world practice, and practice, and practice; they produce good music after their practice; YOU can produce good results in metaphysical sciences! But look again at your fingers. Watch carefully the faint mist flowing from one to the other. With practice you will observe that it flows from either the left hand to the right hand, or from the right hand to the left hand, depending not merely upon your sex, but upon your state of health and what you are thinking at the time.

If you can get an interested person to help you, then you can practice with the palm of your hand. You should get this person, if possible a member of the opposite sex, to sit in a chair facing you. You should both extend your hands, your arms, at full length. Then slowly bring your hand palm down close to that of your friend who sits palm up. When you are about two inches apart you may find either a cool breeze or a warm breeze flowing from one hand to the other, the sensation starts in the middle of the palm. It depends on which hand it is and which sex you are whether you feel a cold breeze or a warm breeze. If you feel a warm breeze move your hand slightly so that your hand is not directly in line fingers to fingers, but at an angle, and you may find that the sensation of heat increases. The heat increases as you practice. When you get to this stage, if you look carefully between your palm and that of the other person, you will see very distinctly the etheric. It is like cigarette smoke which has not been inhaled, that is, instead of the dirty grey of inhaled cigarette smoke it will be a fresh bluish tinge.

We have to keep on repeating that the etheric is merely the outer manifestation of the magnetic forces of the body, we call it the “ghost” because when a person dies in good health this etheric charge remains for a time, it may become detached from the body and wander like a mindless ghost, which is a thing completely and utterly different from the astral entity. We shall deal with all that at a later date. But you may have heard of old graveyards in the country, where there are no street lamps etc.; many people say that they can see a faint bluish light on dark nights rising up from the ground of a grave which has only that day been made. That is actually the etheric charge dissipating away from a newly dead body. You can say that it is similar to the heat departing from a kettle which has been boiling and has then been switched off. As the kettle gets cooler the feeling of heat from the outer side obviously becomes less. In the same way, as a body dies (there are relative stages of death, remember !) the etheric force gets lower and lower. You can have an etheric hanging around a body for several days after clinical life has departed, but that will form the subject of a separate lesson.

Practice, and practice, and practice. Look at your hands, look at your body, try these experiments with a willing friend, because only by practice can you see the etheric, and until you can see the etheric then you cannot see the aura which is

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a much finer thing.

LESSON FOUR

As we saw in the preceding lesson, the body is surrounded by the etheric which encompasses every part of that body. But extending outside the etheric is the aura. This is in some ways similar to the etheric in that it is of magnetic electric origin, but there the similarity ends.

One can state that the aura shows the colors of the Overself. It shows whether a person is spiritual or carnal. It shows also if a person is of good health, or poor health, or is actually diseased. Everything is reflected in the aura, it is the indicator of the Overself, or, if you prefer, of the soul. The Overself and the soul, of course, are the same thing.

In this aura we can see sickness and health, dejection and success, love and hatred. It is perhaps fortunate that not so many people can see the auras at the present time, for nowadays it seems to be the common thing to take advantage of one, to seek the upper hand, and the aura betrays every thought as it should do, reflecting as it does the colors and the vibrations of the Overself. It is a fact that when a person is desperately ill the aura begins to fade, and in certain cases the aura actually fades out before a person dies. If a person has had a long illness then the aura does actually fade out before death, leaving only the etheric. On the other hand, a person who is killed accidentally while in good health possesses the aura up to, and for some moments after, clinical death.

It might be well here to interpose certain remarks about death, because death is not like switching off a current or emptying a bucket. Death is a rather long drawnout affair. No matter how a person dies, no matter if a person is beheaded even, death does not take place for some moments after. The brain, as we have seen, is a storage cell generating electric current. The blood supplies the chemicals, the moisture and the metallic ores, and inevitably those ingredients become stored in the tissue of the brain. Thus the brain can continue to function for from three to five minutes after clinical death!

It is said by some people that this or that form of execution is instantaneous, but that, of course, is ridiculous. As we have stated, even if the head be completely severed from the body the brain can still function for from three to five minutes. There is a case which was actually witnessed and carefully chronicled in the days of the French Revolution. A so-called "traitor" had been beheaded and the executioner reached down and lifted up the head by the hair saying as he did so, "This is the head of a traitor." People in the audience-executions in those days were public and also a public holiday!-were alarmed when the lips formed the soundless words, "That is a lie." That can actually be seen in the records of the

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French Government. Any doctor or surgeon will tell you that if the blood supply be interrupted the brain becomes impaired after three minutes, that is why if a heart stops there are such frantic efforts to start the flow of the blood again. We have digressed here to show that death is not instantaneous, nor is the fading of the aura. It is medical fact, by the way, known to coroners and pathologists that the body dies at various rates; the brain dies, and then organs die one by one. About the last to die are the hair and the nails.

As the body does not die instantly, traces of the aura may linger on. Thus it is that a person who is clairvoyant can see in the aura of a dead person why that person expired. The etheric is of a different nature from the aura, and the etheric may continue for some time as a detached phantom, especially if a person has died violently, suddenly. A person in good health who meets a violent end has his "batteries fully charged," and so the etheric is at full strength. With the death of the body the etheric becomes detached and floats away. By magnetic attraction it will undoubtedly visit its former haunts, and if a clairvoyant person is about or a person who is highly excited (i.e. has his vibrations increased), then that person will be able to see the etheric and will exclaim "Oh! The ghost of so-and-so!"

The aura is of much finer material than the comparatively crude etheric. The aura, in fact, is as much finer to the etheric as the etheric is to the physical body. The etheric "flows" over the body like a complete covering following the contours of the body, but the aura extends to form an egg shaped shell around the body (Fig. 4). It might be, for instance, seven feet or more in height, and about four feet in width at its broadest part. It tapers down so that the narrow end of the "egg" is at the bottom, that is, where the feet are. The aura consists of the radiations in brilliant color from the various centers of the body to other centers of the body. The old Chinese used to say that "One picture is worth a thousand words." So, to save a few thousand words, we will insert here in this lesson a sketch of a person standing full face, and side view, and on these sketches we will indicate the lines of force of the aura to and from the various centers, and the general outline of the egg shape.

We must make it clear also that the aura really does exist even if you cannot see it for the moment. As you will appreciate, you cannot see the air which you breathe, and we doubt if a fish can see the water in which it swims! The aura, then, is a real vital force.

It exists even though most untrained people cannot see it. It is possible to see an aura by using various equipment, there are, for example, various types of goggles which can be used over the eyes, but all the information which we have been able to gather on the subject indicates that these goggles are extremely injurious to the sight; they try the eyes, they force the eyes to act in an unnatural

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manner, and we cannot recommend for one moment goggles purporting to enable one to see the aura, nor those various screens consisting of two sheets of glass with a watertight space between which one fills with a special and usually highly expensive dye. We can only suggest that you practice and practice, and then with a little faith and a little help you should be able to see. The biggest difficulty in seeing the aura is that most people do not believe that they can see it!

The aura, as we have stated, is of various colors, but we would point out that what we refer to as colors is merely a special part of the spectrum. In other words, although we use the word "color" we could just as well quote the frequency of that wave which we call "red" or "blue." Red, by the way, is one of the easiest colors to see. Blue is not so easy. There are some people who cannot see blue, there are others who cannot see red. If you are in the presence of a person who can see the aura, by the way, be careful not to say something which is untrue, because if you do tell an untruth the aura-seer will betray you! Normally a person has a "halo" which is either a bluish or a yellowish color. If a lie is told then a greenish-yellow shoots through the halo. It is a difficult color to explain, but once seen the color is never forgotten. So-to tell a lie is to betray oneself immediately by the greenish-yellow flare which shoots through the halo which is at the top of the aura. One can say that the aura extends basically up to the eyes, and then you get a radiant layer of yellow or blue which is the halo or nimbus. Then, at the very topmost part of the aura, you get a sort of fountain of light which in the East is known as The Flowering Lotus, because it does actually look like that. It is an interchange of colors and to the imaginative it reminds one irresistibly of the opening of the seven-petaled lotus.

The greater one's spirituality, the more saffron-yellow is the nimbus or halo. If a person has dubious thoughts, then that particular portion of the aura turns an unpleasant muddy brown, fringed by this bile-colored yellowish-green which betokens falsehoods.

We are of the belief that more people see auras than seems apparent. We believe that many people see or sense the aura and do not know what they are seeing. It is quite a common thing for a person to say that she must have this or that color, she cannot wear such-and-such a color, because instinctively she thinks that it would clash with her aura. You may have noticed a person who wears clothing which is quite utterly impossible according to your own estimation. You may not "see" the aura, but you-being possibly more perceptive than your unsuitably clad friend-will know that such colors clash completely with her aura. Many people, then, sense, experience, or are aware of the human aura but because from early childhood they have been taught that it is nonsense to see this, or nonsense to see that, they have hypnotized themselves into believing that THEY could not possibly see such a thing.

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It is also a fact that one can influence one's health by wearing clothing of certain colors. If you wear a color which clashes with your aura, then you will undoubtedly be ill at ease or self conscious, you may even be indisposed until you take that unsuitable color off. You may find that a particular color in a room irritates you or soothes you. Colors, after all, are merely different names for vibrations. Red is one vibration, green is another vibration, and black is yet another. Just as the vibration which we call sound can clash and make disharmony, so can "soundless" vibrations which we call colors clash and make a Spiritual disharmony.

LESSON FIVE

The Colors of the Aura. Every musical note is a combination of harmonic vibrations which depends upon being compatible with its neighbors. Any LACK of compatibility causes a "sour" note, a note which is not pleasant to hear. Musicians strive to produce only notes which please.

As in music, so in colors, for colors also are vibrations, although they are on a slightly different part of the "Human perception Spectrum." One can have pure colors, colors which please and uplift one. Or one can have colors which jar, which jangle the nerves. In the human aura there are many many different colors and shades of colors. Some of them are beyond the range of vision of the UNTRAINED observer and so, for those colors we have no universally accepted name.

There is, as you know, a "silent" dog whistle. That is, it resonates on a band of vibrations which human ears cannot hear but which a dog can. At the other end of the scale, a human can hear deeper sounds than can a dog; low sounds are inaudible to dogs. Suppose we move the range of human hearing up-then we should hear as a dog does and would hear the high notes of the dog whistle. So, if we can raise or shift our sight range up we shall be able to then lose the ability to see black or deep purple!

It would be unreasonable to list innumerable colors. Let us deal with only the most common, the strongest, colors. The basic colors change according to the progress of the person in whose aura they are seen. As the person improves in spirituality, so the color improves. If a person is unfortunate enough to slip back on the ladder of progress, then his basic colors may alter completely or change in shade. The basic colors (which we mention below) show the "basic" person. The innumerable pastel shades indicate the thoughts and intentions as well as the degree of spirituality. The aura swirls and flows like a particularly intricate rainbow. Colors race round the body in increasing spirals, and also pour down from the head to the feet. But these colors are many more than ever appeared in a rainbow; a rainbow is merely refraction from water crystals-simple things-the aura is life itself.

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Here are some notes on a very few colors, “very few” because there is no point in dealing with others until you can see these listed!

RED. In its good form red indicates sound driving force. Good Generals and leaders of men have a lot of clear red in their aura. A particularly clear form of red with clear yellow edges indicates a person who is a “Crusader”—one who is always striving to help others. Do NOT confuse this with the ordinary meddler; his “red” would be “brown”! Clear red bands or flashes emanating from the site of an organ indicates that the organ is in very good health. Some of the world leaders have a lot of clear red in their makeup. Unfortunately, in too many instances, it is contaminated with debasing shades.

A bad red, one that is muddy or too dark, indicates bad or vicious temper. The person is unreliable, quarrelsome, treacherous, a self seeker at the expense of others. Dull reds invariably show nervous excitation. A person with “bad” red may be physically strong. Unfortunately he will also be strong at wrongdoing. Murderers always have degraded red in their auras. The lighter the red (LIGHTER, not “clearer”) the more nervous and unstable the person. Such a person is very active-jittery even-and cannot keep still for more than a few seconds at a time. Of course such a person is very self-centered indeed.

Reds around the organs indicate their state. A dull red, brownish red even, slowly pulsing over the site of an organ indicates cancer. One can tell if the cancer is there OR IF IT IS INCIPIENT! The aura indicates what illnesses are going to afflict the body later, unless curative steps are taken. This is going to be one of the greatest uses of “Aura Therapy” in later years.

A speckled, flashing red from the jaws indicates toothache; a dull brown pulsing in time from the nimbus indicates fright at the thought of a visit to a dentist. Scarlet is usually “worn” by those who are too sure of themselves; it indicates that a person is altogether too fond of himself. It is the color of false pride-pride without a foundation. But-Scarlet also shows most clearly around the hips of those ladies who sell “love” for coins of the realm! They are indeed “Scarlet Women!” Such women are usually not at all interested in the sex act as such ; to them it is merely a means of earning a living. So, the over-conceited person and the prostitute share the same colors in the aura

It is worth a thought that these old sayings, such as “scarlet woman,” “blue mood,” “red rage,” “black with temper” and “green with envy” do indeed accurately indicate the aura of a person afflicted with such a mood! The people who originated such sayings obviously consciously or unconsciously saw the aura.

Still on with the “red” group: pink (it is more of a coral, really) shows immaturity. Teenagers show pink instead of any other red. In the case of an adult, pink

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is an indicator of childishness and insecurity. A red-brown, something like raw liver, indicates a very nasty person indeed. One who should be avoided, for he will bring trouble. When seen over an organ it shows that the organ is very diseased indeed and the person who has such a color over a vital organ will soon die. All people with RED showing at the end of the breastbone (end of the sternum) have nerve trouble. They should learn to control their activities and live more sedately if they want to live long and happily.

ORANGE. Orange is really a branch of red, but we are paying it the compliment of giving it a classification of its own because some religions of the far East used to regard orange as the color of the sun and paid homage to it. That is why there are so many orange colors in the far East. On the other hand, just to show the two sides of the coin, yet other religions held the belief that blue was the color of the sun. It does not matter to which opinion you subscribe, orange is basically a good color, and people with a suitable shade of orange in their aura are those who show much consideration for other people, they are humanitarians, people who do their best to help others not so fortunately endowed. A yellow-orange is to be desired because it shows self control, and has many virtues.

Brownish-orange indicates a repressed lazy person who “couldn’t care less!” A brownish-orange also indicates kidney trouble. If it is located over the kidneys and has a jagged grey blur in it, it shows the presence of kidney stones.

An orange which is tinged with green indicates a person who loves to quarrel just for the sake of quarreling, and when you progress to the point when you can see the shades within the shades within the colors, then be wise and avoid arguing with those who have a green amid the orange because they can see “only black and white,” they lack imagination, they lack the perception and the discernment to realize that there are shades of knowledge, shades of opinion, and shades of color. The person afflicted with a greenish-orange argues endlessly just for the sake of argument and without really caring whether his arguments are right or wrong; to such people the argument is the thing.

YELLOW. A golden yellow indicates that its possessor is of a very spiritual nature. All the great saints had golden halos around their heads. The greater the spirituality the brighter glowed the golden yellow. To digress let us state here that those of the very highest spirituality also have indigo, but we are dealing with yellow! Those who have a yellow in the aura always are in good spiritual and moral health. They are well upon the Path, and according to the exact shade of yellow they have little of which to be afraid. A person with a bright yellow in the aura can be completely trusted. A person with a degraded yellow (the color of bad Cheddar cheese!) is of a cowardly nature, and that is why people say, “Oh, he is yellow!” It used to be far more common that one could see the aura, and pre-sumably

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most of these sayings came into the different languages at that time. But a bad yellow shows a bad person, one who is really frightened of everything, A red-dish-yellow is not at all favorable because it indicates mental, moral and physical timidity, and with it absolute weakness of spiritual outlook and conviction. People with a reddish-yellow will change from one religion to another, always seeking for something which is not obtainable in five minutes. They lack staying power, they cannot stick at a thing for more than a few moments. A person who has a red-yellow and brown-red in the aura is always chasing after the opposite sex-and getting nowhere! It is noteworthy that if a person has red hair (or ginger) and has red-yellow in the aura, that person will be very pugnacious, very offensive, and very ready to misconstrue any remark into a personal slight. This refers particularly to those who have red hair and reddish, perhaps freckled, skin. Some of the redder yellows indicate that the person possessing these shades has a great inferiority complex. The redder the red in the yellow, the greater the degree of inferiority. A Brownish-yellow shows very impure thoughts indeed and poor spiritual development. Presumably most people know about Skid Row, the vale to which all drunks, deadbeats, and derelicts eventually drift on this Earth. Many of the people in that class, or condition, have this red-brown-yellow, and if they are particularly bad they have an unpleasant form of lima green speckling the aura. These people can rarely be saved from their own folly.

A brownish-yellow indicates impure thoughts and that the person concerned does not always keep to the strait and narrow path. In the health line a green-yellow shows liver complaints. As the greenish-yellow turns to brownish-reddish-yellow it shows that the complaints are more in the nature of social diseases. A person with a social disease invariably has a dark brown, dark yellow band around the hips. It is often speckled with what looks to be red dust. With the brown becoming more and more pronounced in the yellow, and perhaps showing jagged bands, it indicates mental afflictions. A person who is a dual personality (in the psychiatric sense) will often show one half of the aura as a bluish-yellow and the other half as a brownish or greenish-yellow. It is a thoroughly unpleasant combination.

The pure golden yellow with which we commenced this heading of "Yellow" should always be cultivated. It can be attained by keeping one's thoughts and one's intentions pure Every one of us has to go along through the brighter yellow before we get far along the path of evolution.

GREEN. Green is the color of healing, the color of teaching, and the color of physical growth. Great doctors and surgeons have a lot of green in their aura; they also have a lot of red, and, curiously enough, the two colors blend most harmoniously and there is no discord between them. Red and green when seen together in materials often clash and offend, but when they are seen in the aura they

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please. Green with a suitable red indicates a brilliant surgeon, a most competent man. Green alone without the red indicates a most eminent physician, one who knows his job, or it might indicate a nurse whose vocation is both her career and her love. Green mixed with a suitable blue indicates their auras and bands, or striations, of swirling blue, a form of electric blue, and often between the blue and the green there would be narrow bands of golden yellow which would indicate that the teacher was one who had the welfare of his students at heart and had the necessary high spiritual perceptions in order to teach the best subjects.

All those who are concerned with the health of people and animals have much green in their auric makeup. They may not be high ranking surgeons or physicians, but all people, no matter who they are, if they are dealing with health either of animals or humans or plants, they all have a certain amount of green in their aura. It seems to be almost their badge of office! Green is not a dominant color, though, it is nearly always subservient to some other color. It is a helpful color and indicates that one who has much green in the aura is of a friendly, compassionate, considerate nature. If the person has a yellowish-green, however, then that person cannot be trusted, and the more the mixture of unpleasant yellow to unpleasant green, the more untrustworthy, the more unreliable the person. Confidence tricksters have a yellow-green-the type of people who talk nicely to a person and then swindle them out of their money-these have a sort of lime green to which their yellow is added. As the green turns to blue-usually a pleasant sky blue or electric blue-the more trustworthy a person is.

BLUE. This color is often referred to as the color of the spirit world. It also shows intellectual ability as apart from spirituality, but of course it has to be of the right shade of blue; with the right shade it is a very favorable color indeed. The etheric is of a bluish tinge, a blue somewhat similar to non-inhaled cigarette smoke, or the blue of a wood fire. The brighter the blue, the healthier and the more vigorous in health is the person. Pale blue is the color of a person who vacillates a lot, a person who cannot make up his mind, a person who has to be pushed in order to get any worthwhile decision from him. A darker blue is that of a person who is making progress, a person who is trying. If the blue is darker still it shows one who is keen on the tasks of life and who has found some satisfaction in it. These darker blues are often found in missionaries who are missionaries because they have definitely had "A Call." It is not found in missionaries who just desire a job perhaps traveling round the world with all expenses paid. One can always judge of a person by the vigor of the yellow and the darkness of the blue.

INDIGO. We are going to class indigo and violet as being under the same heading because one shades imperceptibly into the other, and it is very much a case of one being quite dependent upon the other. People with indigo showing to a marked extent in their aura are people of deep religious convictions, not merely

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those who profess to be religious. There is a great deal of difference; some people say that they are religious, some people believe they are religious, but until one can actually see the aura one cannot say for sure; indigo proves it conclusively. If a person has a pinkish tinge in the indigo the possessor of such a marked aura will be touchy and unpleasant, particularly to those who are under the control of the afflicted person. The pinkish tinge in the indigo is a degrading touch, it robs the aura of its purity. Incidentally, people with indigo or violet or purple in their auras suffer from heart trouble and stomach disorders. They are the type of people who should have no fried food and very little fat food.

GREY. Grey is a modifier of the colors of the aura.. It does not signify anything of itself unless the person is most unevolved. If the person at whom you are looking is unevolved, then there will be great bands and splotches of grey, but you normally would not be looking at the nude body of an unevolved person. Grey in a color shows a weakness of character and a general poorness of health. If a person has grey bands over a particular organ it shows that the organ is in danger of breaking down, IS breaking down, and medical attention should be sought immediately. A person with a dull throbbing headache will have a grey smoky cloud going through the halo or nimbus, and no matter what color the halo, grey bands going through it will pulsate in time with the throb of the headache.

LESSON SIX

By now it will be obvious that everything that is is a vibration. Thus, throughout the whole of existence there is what one could term a gigantic keyboard consisting of all the vibrations which can ever be. Let us imagine that it is the keyboard of an immense piano stretching for limitless miles. Let us imagine, if you like, that we are ants, and we can see just a very few of the notes. The vibrations will correspond to the different keys of the piano. One note, or key, would cover the vibrations which we term touch," the vibration which is so slow, so "solid" that we feel it rather than hear it or see it.

The next note will be sound. That is, the note will cover those vibrations which activate the mechanism within our ears. We may not feel with our fingers those vibrations, but our ears tell us that there is "sound." We cannot hear a thing which can be felt, nor can we feel a thing which can be heard. So we have covered two notes on our piano keyboard.

The next will be sight. Here again, we have a vibration of such a frequency (that is, it is vibrating so rapidly) that we cannot feel it and we cannot hear it, but it affects our eyes and we call it "sight." Interpenetrating these three "notes" there are a very few others such as that frequency, or band of frequencies, which we call "radio." A note higher and we get telepathy, clairvoyance, and kindred manifestations or powers. But the whole point is that of the truly immense range of

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frequencies, or vibrations. Man can perceive only a very, very limited range. Sight and sound are closely related, however. We can have, a color and say that it has a musical note because there are certain electronic instruments which have been made which will play a particular note if a color is put under the scanner. If you find that difficult to understand consider this; radio waves, that is, music, speech and even pictures, are about us at all times, they are with us in the house, wherever we go, whatever we do. We-unaided-cannot hear those radio waves, but if we have a special device which we call a radio set which slows down the waves, or, if you like, converts the radio frequencies into audio frequencies, then we can hear the radio program originally broadcast or see the television pictures. In much the same way we can take a sound and say that there is a color to fit it, or we can have a color and say that that particular color has a musical note. This, of course, is well known in the East, and we consider that it does actually increase one's appreciation of art, for example, if one can look at a painting and imagine the chord which would be the result of those colors, if it were made into music.

Everyone will, of course, be aware that Mars is also known as the Red Planet. Mars is the planet of red, and red of a certain shade-the basic red-has a musical note which corresponds to "do."

Orange, which is a part of red, corresponds to the note "re." Some religious beliefs state that orange is the color of the Sun, while other religions are of the opinion that blue should be the Sun's color. We prefer to state that we hold orange to be the Sun's color.

Yellow corresponds to "me," and the Planet Mercury is the "Ruler" of yellow. All this, of course, goes back into ancient Eastern mythology; just as the Greeks had their Gods and Goddesses who raced across the skies in flaming chariots, so the people of the East had their myths and their legends, but they invested the planets with colors, and said that such-and-such a color was ruled by such-and-such a planet.

Green has a musical note corresponding to "fa." It is a color of growth, and it is stated by some people that plants can be stimulated by suitable notes of music. While we have no personal experience on this particular item, we have had information about it from an absolutely reliable source. Saturn is the planet controlling the color green. It may be of interest to state that the Ancients derived these colors from the sensations they received as they contemplated a certain planet when they were meditating. Many of the Ancients meditated on the highest parts of the Earth, in the high peaks of the Himalayas, for example, and when one is fifteen thousand feet, or so, above the surface of the earth quite a considerable amount of air is left behind, and planets can be seen more clearly, perceptions are more acute. Thus the Sages of Old laid down the rules about the colors of

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planets.

Blue has the note of “so.” As we mentioned previously some religions regard blue as the color of the Sun, but we are working in the Eastern tradition and we are going to take the assumption that blue is covered by the Planet Jupiter. Indigo is “la” on the musical scale, and in the East is said to be ruled by Venus. Venus, when favorably aspected, that is, when conferring benefits upon a person, Venus gives artistic ability and purity of thought. It gives the better type of character. It is only when it is connected with lower-vibration people that Venus leads to various excesses. Violet corresponds to the musical note of “ti” and is ruled by the Moon. Here again, if we have a well-aspected person the Moon, or violet, gives clarity of thought, spirituality, and controlled imagination. But if the aspects are poor, then, of course, there are mental disturbances or even “lunacy.”

Outside the aura there is a sheath which completely encloses the human body, the etheric, and the aura itself. It is as if the whole assembly of the human entity, with the human body at the centre, and then the etheric, and then the aura, is all encased in a bag! Imagine it like this; we have an ordinary hen’s egg. Inside there is the yolk corresponding to the human body, the physical body, that is. Beyond the yolk we have the white of the egg which we will say represents the etheric and the aura. But then outside the white of the egg, between the white and the shell, there is a very thin skin, quite a tough skin it is, too. When you boil an egg and you get rid of the shell you can peel off this skin; the human assembly is like that. It is all encased in this skin-like covering. This skin is completely transparent and under the impact of swirls or tremors in the aura it undulates somewhat, but it always tries to regain its egg shape, something similar to a balloon always trying to regain its shape because the pressure within is greater than the pressure without. You will be able to visualize it more if you imagine the body, the etheric, and the aura contained within an exceedingly thin cellophane bag of ovoid shape.

As one thinks, one projects from the brain through the etheric through the aura, and on to the auric skin. Here, upon the outer surface of that covering, one gets pictures of the thoughts. As in so many other instances, this is another example corresponding to radio or television. In the neck of a television tube there is what is known as “an electron gun” which shoots fast moving electrons onto a fluorescent screen which is the viewing screen—the part at which you gaze. As the electrons impinge upon a special coating inside the television screen, the thing fluoresces, that is, there is a point of light which persists for a time so that the eyes can carry over by “residual memory” the picture of where the point of light was. So eventually the human eye sees the whole picture on the television screen. As the picture at the transmitter varies, so does the picture that you see on the television screen vary. In much the same way thoughts go from our transmitter, that is,

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the brain, and reach that sheath covering the aura. Here the thoughts seem to impinge and form pictures which a clairvoyant can see. But we see not merely the pictures of present thoughts, we can also see what has been!

It is easily possible for an Adept to look at a person and to actually see on the outer covering of the aura some of the things that the subject has done during the past two or three lives. It may sound fantastic to the uninitiated, but nevertheless it is perfectly correct.

Matter cannot be destroyed. Everything that is still exists. If you make a sound the vibration of that sound the energy which it causes goes on for ever. If, for instance, you could go from this Earth quite instantly to a far, far planet you would see (provided you had suitable instruments) pictures which happened thousands and thousands of years before. Light has a definite speed, and light does not fade, so that if you got sufficiently distant from the Earth (instantly) you would be able to see the creation of the Earth! But this is taking us away from the subject under discussion. We want to make the point that the subconscious, not being controlled by the conscious, can project pictures of things beyond the present reach of the conscious. And so a person with good powers of clairvoyance can easily see what manner of person faces him. This is an advanced form of psychometry, it is what one might term "visual psychometry." We will deal with psychometry later.

Everyone with any perception or sensitivity at all can sense an aura, even when they do not actually see it. How many times have you been instantly attracted, or instantly repelled by a person when you have not even spoken to him? Unconscious perception of the aura explains one's likes and dislikes. All peoples used to be able to see the aura, but through abuses of various kinds they lost the power. During the next few centuries people are going once again to be able to do telepathy, clairvoyance, etc. Let us go further into the matter of likes and dislikes: every aura is composed of many colors and many striations of colors.

It is necessary that the colors and striations match each other before two people can be compatible. It is often the case that a husband and a wife will be very compatible in one or two directions, and completely incompatible in others. That is because the particular wave form of one aura only touches the wave form of the partner's aura at certain definite points and on those points there is complete agreement and complete compatibility. We say, for instance, that two people are poles apart, and that is definitely the case when they are incompatible. If you prefer, you can take it that people who are compatible have auric colors which blend and harmonize, whereas those who are incompatible have colors which clash and would be really painful to look upon.

People come of certain types. They are of common frequencies. People of a

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“common” type go about in a body. You may get a whole herd of girls going about together, or a whole group of young men lounging on street corners or forming gangs. That is because all these people are of a common frequency or common types of aura, they depend upon each other, they have a magnetic attraction for each other, and the strongest person in the group will dominate the whole and influence them for good or for bad.

Young people should be trained by discipline and by self-discipline to control their more elementary impulses in order that the race as a whole may be improved.

As already stated, a human is centered within the eggshape covering centered within the aura, and that is the normal position for most people, the average, healthy person. When a person has a mental illness he or she is not properly centered. Many people have said “I feel out of myself today.” That may well be the case, a person may be projecting at an angle inside the ovoid. People who are of dual personality are completely different from the average, they may have half the aura of one color, and half of a completely different color pattern. They may-if their dual personality is marked-have an aura which is not just one-egg shape but has two eggs joined together at an angle to each other. Mental illness should not be treated so lightly. Shock treatment can be a very dangerous thing because it can drive the astral (we shall deal with this later) straight out of the body. But in the main shock treatment is designed (consciously or unconsciously!) to shock the two “eggs” into one. Often it just “burns out” neural patterns in the brain.

We are born with certain potentialities, certain limits as to the coloring of our auras, the frequency of our vibrations and other things, and it is thus possible for a determined, well-intentioned person to alter his or her aura for the better. Sadly, it is much easier to alter it for the worse! Socrates, to take one example, knew that he would be a good murderer, but he was not going to give in to the blows of fate and so he took steps to alter his path through life. Instead of becoming a murderer Socrates became the wisest man of his age. All of us can, if we want to, raise our thoughts to a higher level and so help our auras. A person with a brown muddy colored red in the aura, which shows excessive sexuality, can increase the rate of vibration of the red by sublimating the sexual desires and then he will become one with much constructive drive, one who makes his way through life.

The aura vanishes soon after death, but the etheric may continue for quite a long time, it depends on the state of health of its former possessor. The etheric can become the mindless ghost which carries out senseless hauntings. Many people in the country districts have seen a form of bluish glow over the graves of those who have just been interred. This glow is particularly noticeable by night. This, of

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course, is merely the etheric dissipating away from the decomposing body.

In the aura low vibrations give dull muddy colors, colors which nauseate rather than attract. The higher one's vibrations become the purer and the more brilliant become the colors of the aura, brilliant not in a garish way, but in the best, the most spiritual way. One can only say that pure colors are "delightful" while the muddy colors are distasteful. A good deed brightens one's out-look by brightening one's auric colors. A bad deed makes us feel "blue" or puts us in a "black" mood. Good deeds-helping others -make us see the world through "rose tinted spectacles."

It is necessary to keep constantly in mind that the color is the main indicator of a person's potentialities. Colors change, of course, with one's moods, but the basic colors do not change unless the person improves (or deteriorates) the character. You may take it that the basic colors remain the same, but the transient colors fluctuate and vary according to the mood. When you are looking at the colors of a person's aura you should ask:

1. What is the color?
2. Is it clear or muddy, how plainly can I see through it?
3. Does it swirl over certain areas, or is it located almost permanently over one spot?
4. Is it a continuous band of color holding its shape and its form, or does it fluctuate and have sharp peaks and deep valleys?
5. We must also make sure that we are not prejudging a person because it is a very simple matter to look at an aura and imagine that we see a muddy color when actually it is not muddy at all. It may be our own wrong thoughts which makes a color appear muddy, for remember, in looking at any other person's aura we first have to look through our own aura!

There is a connection between musical and mental rhythms. The human brain is a mass of vibrations with electrical impulses radiating from every part of it. A human emits a musical note depending upon the rate of vibration of that human. Just as one could get near a beehive and hear the drone of a whole lot of bees, so perhaps could some other creature hear humans. Every human has his or her own basic note which is constantly emitted in much the same way as a telephone wire emits a note in a wind. Further, popular music is such that it is in sympathy with the brain wave formation, it is in sympathy with the harmonic of the body vibration. You may get a "hit tune" which sets everyone humming it and whistling it. People say that they have "such-and-such a tune" running constantly through their brain. Hit tunes are ones which key-in to the human brain waves for

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a certain time before their basic energy is dissipated.

Classical music is of a more permanent nature. It is music which causes our auditory wave form to vibrate pleasantly in sympathy with the classical music. If the leaders of a nation want to rouse up their followers they have to compose, or have composed, a special form of music called a national anthem. One hears the national anthem and one gets filled with all sorts of emotions, then one stands upright and thinks kindly of the country, or thinks fierce thoughts of other countries. That is merely because the vibrations which we call sound have caused our mental vibrations to react in a certain way. Thus it is possible to “pre-order” certain reactions in a human being by playing certain types of music to that person.

A deep thinking person, one who has high peaks and deep hollows to his brain wave form, likes music of the same type, that is, music having high peaks and a deep wave form. But a scatter-brained person prefers the scatter-brain music, music that is more or less a jingle jangle and on a chart would be represented more or less accurately by just a squiggle.

Many of the greatest musicians are those who consciously or subconsciously can do astral traveling, and who go to the realms beyond death. They hear “the music of the spheres.” Being musicians this heavenly music makes a vast impression upon them, it sticks in their memory so that when they come back to Earth they are immediately in a “composing mood.” They rush to a musical instrument or to lined paper, and immediately write down, so far as they remember, the notations of the music which they heard in the astral. Then they say-remembering no better-that they have composed this or that work!

The diabolic system of subliminal advertising in which an advertising message is flashed on the television screen too quick for the conscious eyes to see, plays upon one’s semi-awareness while not impinging upon the conscious perceptions. The subconscious is jerked to awareness by the flow of wave patterns reaching it, and the subconscious, being nine-tenths of the whole, eventually drives the consciousness to go out and purchase the item which was advertised even though-consciously-the person concerned knows that he or she does not even desire such a thing. An unscrupulous group of people, such as the leaders of a country who had not the welfare of the people at heart, could actually make the people react to any subliminal commands by using this form of advertising.

LESSON SEVEN

This is going to be a short lesson but a very important one. It is suggested that you read this particular lesson very, very carefully indeed.

Many people in trying to see the aura are impatient, they expect to read some written instructions, look up from the printed page, and see auras arrayed

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before their startled gaze. It is not quite so simple as that! Many of the Great Masters take almost a lifetime before being able to see the aura, but we maintain that provided a person be sincere and will practice conscientiously, the aura can be discerned by the majority of people. It is stated that most people can be hypnotized; in just the same way most people with practice, and that "practice" really means "perseverance," can see the aura.

It must be emphasized over and over again that if one wants to see the aura at its best one has to look upon a nude body, for the aura is influenced considerably by clothing. For example supposing a person says "Oh! I will put on everything absolutely fresh from the laundry then it will not interfere with my aura!"

Well, in all probability some parts of the clothing have been handled by someone at the laundry. Laundry work is monotonous and the people who are engaged upon it normally reflect upon their own affairs. In other words, they are a bit "out of themselves," and as they mechanically fold clothing, or touch the clothing, their thoughts are not upon their work but upon their own private business. The impressions from their own aura enter into the clothing, and then when you go to put on that clothing and look at yourself you are going to find that you have got somebody else's impressions there. Difficult to believe? Look at it this way; you have a magnet and you touch that magnet quite idly with a pen-knife. Afterwards You find that the penknife has picked up the auric influence of the magnet. It is in much the same way with humans, one can pick up from the other. A woman can go to a show, sit beside a stranger, and afterwards she can say, "Oh, I must have a bath! I feel contaminated being close to that person!"

If you want to see the true aura with all its colors you must look at a nude body. If you can look at a female body you will find that the colors are more distinct. We really hate to say this, but often with the female body the colors are stronger-more crude if you like-but whatever way you term it, they are still stronger and easier to see. Some of us might find it difficult to go out and discover a woman who will take off her clothes without any objections, so why not use your own body for a change?

You must be alone for this, you must be alone in the privacy of, for example, a bathroom. Make sure that the bathroom has a subdued light. If you find the light is too bright-and it should definitely be dim!-hang a towel close to the source of light so that while there IS illumination it is of a very low order. A word of warning here; make sure that the towel is not so close to the lamp that it smolders and catches fire; you are not trying to burn up your house, but to cut down the light. If you can get hold of one of those Osglim lamps which use no current that registers on a meter, then you will find that is very very suitable indeed. An Osglim lamp consists of a clear glass bulb. From the glass pinch inside the bulb there is a short

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rod to which is affixed a round circular plate.

Another rod comes out of the glass pinch and extends almost to the top of the bulb, and from it depends a coarse spiral of quite heavy wire. When this lamp is inserted into a lamp socket and switched on it glows with a reddish glow. We are going to include an illustration of this type of lamp because, of course, "Osglim" is a trade name, and in different localities the name may be varied.

With the "Osglim" switched on, or with your illumination of a definitely dim order, take off all your clothes and look at yourself in a full-length mirror. Do not try to see anything for the moment, just relax. Make sure that you have a darkish curtain behind you, either black (for preference) or dark grey so that you have what is known as a neutral background, that is, a background which has no color to influence the aura itself.

Wait a few moments while gazing at yourself in the mirror quite idly. Look at your head, can you see a bluish tinge around your temples? Look round your body, from your arms to your hips, for instance. Do you see a bluish flame almost like alcohol flame?

You have all seen the type of lamp which some jewelers use which burns methylated spirits or wood alcohol or any of those spirituous liquids. The flame is a bluish flame, often it sparkles yellow at the tips. The etheric flame is like that. When you see that, you are making progress. You may not see it the first, the second, or the third time that you try. In the same way, a musician cannot always get the results that he wants on the first, the second or third time that he plays a difficult piece of music. The musician persevered, so must you. With practice you will be able to see the etheric. With more practice you will be able to see the aura. But again, and again, we must repeat, it is much easier, much clearer with a nude body. Do not think that there is anything wrong with the nude body.

People state "Man is made in the image of God," so what is wrong in seeing "the image of God" unclad? Remember, "To the pure, all things are pure." You are looking at your self or at another person for a pure reason. If you have impure thoughts you will not see either etheric or aura, you will only see what you are looking for!

Keep looking at yourself, keep looking for this etheric. You will find that in time you can see it.

Sometimes a person will be looking for an aura and see nothing, but instead there will be an itching in the palms, or in the feet, or even in some other part of the body. It is a peculiar sensation, this itching, and is absolutely unmistakable. When you get that it means that you are well on the way to seeing, it means that you are stopping yourself from seeing by being too tense; you have to relax,

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you have to “simmer down.” If you relax, if you “unwind,” then instead of getting itching and perhaps twitches you will see the etheric or the aura, or both.

The itching is actually a concentration of your own auric force within your palms (or whatever the center may be). Many people when they are frightened or tensed up perspire in the palms of the hands or in the armpits or elsewhere. In this psychic experiment instead of perspiring, you itch. It is, we repeat, a good sign. It means-we repeat this also-that you are trying too hard and when you are ready to relax, then the etheric and perhaps the aura also will be before your quite startled gaze.

Many people cannot see their own aura with complete accuracy because they are looking through their aura out towards a mirror.

The mirror distorts the colors somewhat and reflects back (again through the aura) this distorted range of colors, and so the poor percipient imagines that he or she had muddier colors than may be the case. Think of a fish deep in a pond, looking up at some flower held a few feet from the surface of the water. The fish would not perceive colors the same as you would, the fish would have the vision of the flower distorted by ripples on the water and by the clarity or otherwise of the water. In the same way, you looking out of the depths of your own aura, and seeing the reflected image back into the depths of your own aura, could be misled somewhat. For that reason it is better, whenever convenient, to gaze upon someone else.

Your subject must be quite willing, quite co-operative. If you are looking upon the nude form of some person often the person gazed upon will be nervous or embarrassed. In that case the etheric shrinks back almost into the body, and the aura itself closes up quite a lot and falsifies the colors. It needs practice to be able to give a good diagnosis, but the main thing is to see any colors first, it doesn't matter if they are true or false colors.

The best way is to get this person and talk to her, just make small talk, just make idle discussion in order to set her at ease and show that nothing is going to happen. As soon as your subject relaxes her etheric will regain its normal proportions and the aura itself will flow out to completely fill the auric sac.

This can in many ways be likened to hypnotism; a hypnotist doesn't just grab a person and hypnotize him then and there on the spot. Usually there are a number of sessions ; the hypnotist first sees the patient and they establish a form of rapport, or common basis-a mutual understanding, if you like-and the hypnotist may even try one or two little tricks such as seeing if the subject responds to elementary hypnotism. After two or three sessions the hypnotist puts the subject thoroughly into a trance. In much the same way you would have your subject, and

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first of all not stare at the body, hardly look at the body, just be natural, as if the other person was fully clothed. Then, perhaps on the second occasion, the subject will be more reassured, more confident, more relaxed.

On the third occasion you can indeed look at the body, or look at the outline of the body and see-can you see that faint blue haze?

Can you see those bands of colors swirling about the body, and that yellow halo? Can you see that play of light from the top centre of the head splaying out like an unfolding lotus, or-in Western parlance-something like a firework sparkler sparkling in various colors?

This is a short lesson; it is an important lesson. Now it is suggested that you wait until you are comfortable, no particular length is required. Wait until you are relaxed and that your breathing and heartbeat are regular and calm. Then go to your bathroom, have a bath if you like to get rid of any influence from your clothing, and then practice so that you can see your own aura.

It is all a matter of practice!

LESSON EIGHT

In previous lessons we have regarded the body as being the centre of the etheric and the aura; we have moved from the body out-wards, discussing the etheric and then on to a description of the aura with its striations of color, and forward to the outer auric skin. All this is extremely important, and you are advised to go back and reread the previous lessons, for in this lesson and lesson one we are going to prepare the ground for leaving the body.

Unless you are clear about etheric and aura and the nature of the molecular structure of the body you may run into some difficulties. The human body consists, as we have seen, of a mass of protoplasm. It is a mass of molecules spread out over a certain volume of space in much the same way as a universe occupies a certain volume of space. Now we are going to go inwards, away from the aura, away from the etheric, and in to the body, for this flesh body is just a vehicle, just a suit of clothes-the garb of an actor who is living out his allotted part upon the stage which is the world.

It has been stated that two objects cannot occupy the same space. That is reasonably correct when one thinks of bricks, or timbers, or pieces of metal, but if two objects have a dissimilar vibration, or if the spaces between their atoms and neutrons and protons are wide enough, then another object can occupy the same space. You may find that difficult to understand so let us put it in a different way, let us give perhaps two illustrations. Here is the first :-

If you get two glasses and you fill them right up to the brim with water you

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will find that if you tip a little sand, say, a teaspoonful into one of the filled glasses, the water will overflow and will run down the side showing that in this case the water and the sand cannot both occupy the same space, and so one has to give way.

The sand, being heavier, sinks to the bottom of the water thus raising the level in the glass to the point where the water overflows.

Let us turn to the other glass which also has been filled with water to the brim-filled to precisely the same level as the first glass. If now we take sugar and we slowly sprinkle sugar into the glass, we find that we may be able to put even six teaspoonfuls of sugar into the glass before the water overflows! If we do this slowly we will see the sugar disappear, in other words, it dissolves.

As it dissolves its own molecules occupy spaces between water molecules, and thus it does not take up any more space. Only when all the space between the water molecules has been filled with sugar molecules does the excess sugar pile up on the bottom of the glass and eventually cause the water to overflow. In this case we have clear proof that two objects can occupy the same space.

Let us have another illustration; let us look at the solar system. This is an object, an entity, a "something." There are molecules, or atoms which we call worlds, moving about in space. If it is true that two objects cannot occupy the same space, then we could not send a rocket from the Earth into space! Nor could people from another universe enter this universe because if they did so they would be occupying OUR space. So, under suitable conditions, it is possible for two objects to occupy the same space.

The human body, consisting of molecules with a certain amount of space between atoms, also houses other bodies, tenuous bodies, are precisely the same as to composition as is the human body, that is, they consist of molecules. But just as earth or lead or wood consists of a certain arrangement of molecules-molecules of a certain density-spirit bodies have their molecules fewer and further between each. Thus it is quite possible for a spirit body to fit into a flesh body in the most intimate contact, and neither occupies space needed by the other.

The astral body and the physical body are connected together by the Silver Cord. This latter is a mass of molecules vibrating at a tremendous speed. It is in some ways similar to the umbilical cord which connects a mother to her baby; in the mother impulses, impressions, and nourishment flow from her to the unborn baby.

When the baby is born and the umbilical cord is severed, then the baby dies to the life it knew before, that is, it becomes a separate entity, a separate life, it is no longer a part of the mother, so it "dies" as part of the mother and takes on its

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own existence. The Silver Cord connects the Overself and the human body, and impressions flash from one to the other during every minute of the flesh body's existence. Impressions, commands, lessons, and at times even spiritual nourishment come down from the Overself to the human body. When death takes place the Silver Cord is severed and the human body is left like a discarded suit of clothes while the spirit moves on.

This is not the place to go into the matter, but it should be stated that there are a number of "spirit bodies." We are dealing with the flesh body and the astral body at present. In all in our present form of evolution there are nine separate bodies, each connected to the other by a Silver Cord, but we are concerned now more with astral traveling and matters intimately connected with the astral plane.

Man, then, is a spirit briefly encased in a body of flesh and bones, encased in order that lessons may be learned and experiences undergone, experiences which could not be obtained by the spirit without the use of a body. Man, or the flesh body of Man, is a vehicle which is driven, or manipulated by the Overself. Some prefer to use the term "soul," we use "Overself" because it is more convenient, the Soul is a different matter, actually, and goes to an even higher realm. The Overself is the controller, the driver of the body. The brain of the human is a relay station, a telephone exchange, a completely automated factory, if you like. It takes messages from the Overself, and converts the Overself's commands into chemical activity or physical activity which keeps the vehicle alive, causes muscles to work, and causes certain mental processes. It also relays back to the Overself messages and impressions of experiences gained.

By escaping from the limitations of the body, like a driver temporarily leaving an automobile, Man can see the Greater World of the Spirit and can assess the lessons learned while encased in the flesh, but here we are discussing the physical and the astral with, perhaps, brief mentions of the Overself. We mention the astral in particular because while in that body Man can travel to distant places in the twinkling of an eye, Man can go anywhere at any time, and can even see what old friends or relations are doing.

With practice, Man or Woman! can visit the cities of the world and the great libraries of the world. It is easy, with practice, to visit any library and to look at any book or any page of a book. Most people think they cannot leave the body because in the Western world they have been so conditioned for the whole of their life to disbelieve in things which cannot be felt, torn to pieces and then discussed in terms which mean nothing.

Children believe in fairies; there are such things, of course, only we who can see them and converse with them call them Nature Spirits. Many really young children have what are known as invisible playmates. To adults the children live

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in a world of make-believe, talking animatedly to friends who cannot be seen by the cynical adult. The child knows that these friends are real.

As the child grows older parents laugh, or become angry at the idle imaginations. Parents, who have forgotten their own childhood and forgotten how their parents acted, even beat a child for being "a liar," or being "over-imaginative." Eventually, the child becomes hypnotized into believing that there are no such things as Nature Spirits (or fairies), and in turn these children grow up, have families of their own and discourage their own children from seeing or playing with Nature Spirits!

We are going to say quite definitely that the people of the East and the people of Ireland know better; there are Nature Spirits, never mind if they are called fairies or leprechauns—never mind whatever they are called—they are real, they do good work, and Man, in his ignorance and boastfulness in denying the existence of these people, denies himself a wondrous treat and a marvelous store of information, for the Nature Spirits help those whom they like, help those who believe in them.

There are no limits to the knowledge of the Overself. There are very real limits to the abilities of the body—the physical body. Almost everyone on Earth leaves the body during sleep. When they awake they say that they have had a dream, because, here again, humans are taught to believe that this life on Earth is the only one that matters, they are taught that they do not go traveling around when asleep. So, wonderful experiences are rationalized into "dreams."

Many people who believe can leave the body at will, and can travel far and fast, returning to the body hours later with a full and complete knowledge of all they have done, all they have seen, and all they have experienced. Nearly anyone can leave the body and do astral traveling, but they have to believe that they can do this, it is quite useless for a person to put out repelling thoughts of disbelief, or thoughts that they cannot do such a thing. Actually, it is remarkably easy to astral travel when one gets over the first hurdle of fear.

Fear is the great brake. Most people have to suppress the instinctive fear that to leave the body is to die. Some people are deathly afraid that if they leave the body they may not be able to get back, or that some other entity will enter the body. This is quite impossible unless one "opens the gate" by fear. A person who does not fear can have no harm whatever occur to him. "The Silver Cord cannot be broken when one is astral traveling, no one can invade the body unless one gives a definite invitation by being terrified.

You can always—ALWAYS—return to your body, just the same as you always awaken after a night of sleep. The only thing to be afraid of is of being afraid; fear

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is the only thing which causes any danger. We all know that the things which we fear rarely happen!

Thought is the main drawback after fear, because thought, or reason, poses a real problem. These two, thought and reason, can stop one from climbing high mountains; reason tells us that a slip will cause us to be cast down and dashed to pieces. So thought and reason should be suppressed. Unfortunately they have bad names. Thought! Have you ever thought about thought? What is thought? Where do you think? Are you thinking from the top of your head? Or from the back of your head? Are you thinking in your eye-brows? Or in your ears? Do you stop thinking when you close your eyes? No! Your thought is wherever you concentrate; you think wherever you concentrate upon. This simple, elementary fact can help you get out of your body and into the astral, it can help your astral body soar as free as the breeze. Think about it, reread this lesson so far, and think about thought, think how thought has often kept you back because you thought of obstacles, you thought of unnamed fears. You may, for instance, have been alone in the house at midnight with the wind howling outside, and you may have thought of burglars, you may have imagined someone hiding behind a curtain ready to jump upon you. Thought, here, can harm! Think of thought some more.

You are suffering from toothache, and reluctantly you go to see the dentist. He tells you that you have to have a tooth extracted, you are afraid it will hurt; you sit there in the dental chair in fear.

As soon as the dentist picks up his hypodermic to give you an injection you automatically wince, and perhaps even turn pale. You are sure it is going to hurt, you are sure that you are going to feel that needle going in, and afterwards there will be that horrid wrench as your tooth comes bloodily out. Perhaps you are afraid that you are going to faint with the shock, so you feed the fear, you make your tooth hurt more and more by thinking and concentrating the whole of your thought power upon the site of that tooth!

All your energy is devoted to making that tooth ache more, but when you idly think, where is the thought then? In the head? How do you know? Can you feel it there? Thought is where you concentrate, thought is within you only because you are thinking of yourself and because you think thought must be within you. Thought is where you want it to be, thought is where you direct it to be.

Let us look at "thought is where you concentrate" again. In the heat of battle, men have been shot or stabbed and have felt no pain. For a time they may not even have known that they were wounded, only when they had time to think about it did they feel the pain and perhaps collapse with shock! But thought, reason, fear, are the brakes that slow up our spiritual evolution, they are but the weary clanking of the machine slowing down and distorting the commands of the

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Overself.

Man, when uncluttered by his own stupid fears and restrictions, could almost be a superman with greatly enhanced powers, both muscular and mental. Here is an example; a weakly, timid man with perfectly shocking muscular development, steps off a sidewalk into a heavy stream of traffic. His thoughts are far, far away, perhaps on his business or upon what sort of a mood his wife is going to be in when he gets home that night. He may even be thinking of unpaid bills! A sudden hoot from an approaching car and the prodigious leap which would normally be quite impossible for even a trained athlete! If this man had been hampered by thought processes he would have been too late, the car would have knocked him over. The lack of thought enabled the ever-watching Overself to galvanize the muscles with a shot of chemicals (such as adrenalin) which made the subject leap far beyond his normal capability and indulge in a spurt of activity beyond the speed of conscious thought.

Mankind in the Western world has been taught that thought, reason “distinguishes Man from the animals.” Uncontrolled thought keeps Man lower than many animals in astral travel! Almost anyone would agree that cats, to give just one example, can see things that humans cannot. Most people have had some experience of animals looking at a ghost or becoming aware of incidents long before the human became so aware. Animals use a different system from “reason” and “thought.” So can we!

First, though, we have to control our thoughts, we have to control all those weary tag ends of idle thought which constantly creep past our minds. Sit down somewhere where you are comfortable, where you can be completely relaxed, and where no one can disturb you. If you wish, extinguish the light for light is a drawback in a case such as this. Sit idly for a few moments just thinking about your thoughts, look at your thoughts, see how they keep creeping into your consciousness, each one clamoring for attention, that quarrel with a man at the office, the unpaid bills, the cost of living, the world situation, what you would like to say to your employer-sweep them all aside!

Imagine that you are sitting in a completely dark room at the top of a skyscraper; before you there is a large picture window covered by a black blind, a blind which has no pattern, nothing which could prove a distraction. Concentrate on that blind. First of all make sure that there are no thoughts crossing your consciousness (which is that black blind), and if thoughts do tend to intrude, push them back over the edge. You can do so, it is merely a matter of practice. For some moments thoughts will try to flicker at the edge of that black blind, push them back, forcibly will them to go, then concentrate on the blind again, will yourself to lift it so that you may look out at all that is beyond.

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Again, as you gaze at that imaginary black blind you will find that all manner of strange thoughts tend to intrude, they try to force their way into the focus of your attention. Push them back, push them back with a conscious effort, refuse to allow those thoughts to intrude (yes, we are aware that we have said this before, but we are trying to drive the point home). When you can hold an impression of complete blankness for a short time, you will find that there is a “snap” as a piece of parchment is being torn, then you will be able to see away from this ordinary world of ours, and into a world of a different dimension where time and distance have an entirely fresh meaning. By practicing this, by doing this, you will find that you are able to control your thoughts as do the Adepts and the Masters.

Try it, practice it, for if you want to be able to progress you must practice and practice until you can overcome idle thoughts.

LESSON NINE

In the last lesson we dealt in the concluding stages with thought. We said “thought is where you want it to be.” That is a formula which really can assist us to get out of the body, to do astral traveling. Let us repeat it.

Thought is where you want it to be. Outside of you, if you want it so. Let us have a little practice. Here again, you will need to be where you are quite alone, where there are no distractions. You are going to try to get yourself out of your body. You must be alone, you must be relaxed, and we suggest that for ease you lie down, preferably upon a bed. Make sure that no one can intrude and ruin your experiment. When you are settled, breathing slowly, thinking of this experiment, concentrate on a point six feet in front of you, close your eyes, concentrate, WILL yourself to think that you-the real you, the astral you-watches your body from some six feet away. Think! Practice! Make yourself concentrate. Then, with practice, you will suddenly experience a slight, almost electric shock, and you will see your body lying with eyes closed some six feet away.

At first it will be quite an effort to achieve this result. You may feel as if you are inside a big rubber balloon, pushing, pushing. You push and push and strain, and nothing seems to happen. It almost seems to happen. Then at last, suddenly, you burst through, and there is a slight snapping sensation almost as, in fact, puncturing a child’s toy balloon. Do not be alarmed, do not give way to fright, because if you remain free from fright you will go on and on, and not have any trouble whatever in the future, but if you are afraid you will bounce back into the physical body and will then have to start all over again at some other date. If you bounce back into your body there is no point in trying anything more that day for you will rarely succeed. You will need sleep-rest-first.

Let us go further, let us imagine that you have got out of your body with this

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simple easy method, let us imagine that you are standing there looking at your physical component and wondering what to do next. Do not bother to look at your physical body for the moment, you will see it again quite often! Instead try this:-

Let yourself float about the room like a lazily drifting soap bubble, for you do not even weigh as much as a soap bubble now! You cannot fall, you cannot hurt yourself. Let your physical body rest at ease. You will, of course, have dealt with that before freeing your astral from this fleshly sheath. You will have made sure that your flesh body was quite at ease. Unless you took this precaution you may find when you return to it that you have a stiff arm or a cricked neck. Be certain that there are no rough edges that would press into a nerve, for if, for example, you have left your physical body so that an arm is extended over the edge of the mattress there may be some pressure upon a nerve which will cause you “pins and needles” later. Once again, then, make sure that your body is absolutely at ease before making any attempt to leave it for the astral body.

Now let yourself drift, let yourself float about the room, idly move round as if you were a soap bubble drifting on vagrant air currents. Explore the ceiling and the places where you could not normally see. Become accustomed to this elementary astral travel because until you are accustomed to idling about in a room you cannot safely venture outside.

Let us try it again with somewhat different wording. Actually, this astral travel affair is easy, there is nothing to it so long as you allow yourself to believe that you can do it. Under no circumstances, under no conditions should you feel fear, for this is not a place for fear, in astral travel you are journeying to freedom. It is only when back in the body that you need to feel imprisoned, encased in clay, weighted down by a heavy body which does not respond very well to spiritual commands. No, there is no place for fear in astral travel, fear is quite alien to it.

We are going to repeat astral travel directions under slightly different wording. You are lying flat on your back on a bed. You have made sure that every part of you is comfortable, there are no projections sticking into nerves, your legs are not even crossed, because if they were, at the point where they cross you might have a numbness after just because you will have interfered with the circulation of the blood. Rest calmly, contentedly, there are no disturbing influences, nor are you worried. Think only of getting your astral body out of your physical body.

Relax and relax yet more. Imagine a ghostly shape corresponding roughly to your physical body, gently disengaging from the flesh body and floating upwards like a puffball on a light summer’s breeze. Let it rise up, keep your eyes closed otherwise, for the first two or three times, you may be so startled that you will twitch, and that twitch may be violent enough to “reel in” the astral to its normal place within the body.

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People frequently jerk in a peculiar manner just when they are falling asleep. All too often it is so violent that it brings one back to full wakefulness. This jerk is caused by a too rough separation of the astral body and the physical body, for, as we have already stated, nearly everyone does astral traveling by night even if so many people do not consciously remember their journeying.

But back to our astral body again.

Think of your astral body gradually, easily separating from the physical body, and drifting upwards to about three, or perhaps four feet above the physical. There it rests above you swaying gently. You may have experienced a sensation of swaying just when you are falling asleep; that was the astral swaying. As we have said, the body is floating above you, possibly swaying a little, and connected to you by the Silver Cord which goes from your umbilicus to the umbilicus of the astral body.

Do not look too closely because we have already warned you that if you become startled and twitch you will bring your body back and have to start all over again on some other occasion. Suppose you heed our warning, and do not twitch, then your astral body will remain floating above for some moments, take no action at all, hardly think, breathe shallowly for this is your first time out, remember, your first time CONSCIOUSLY out, and you have to be careful.

If you are not afraid, if you do not twitch, the astral body will slowly float off, it will just drift away to the end or the side of the bed where quite gently, without any shock whatsoever, it will gradually sink so that the feet touch, or almost touch the floor.

Then, the process of making “a soft landing” over, your astral will be able to look at your physical and relay back what it sees. You will have a quite discomforting sensation of looking at your own physical body and we point out now that it is often a humiliating experience. Many of us have a completely erroneous idea of what we look like. Do you remember when you first heard your voice? Have you heard your voice on a tape recorder? For the first time you may have frankly disbelieved that it was your voice, you may have thought that someone was playing a trick on you, or that the recorder was faulty.

The first time one hears one’s voice, one disbelieves it, one becomes appalled and mortified. But wait until you see your body for the first time! You will stand there in your astral body with your consciousness quite fully transferred to your astral body, and you will look down upon that reclining physical body. You will be horrified; you will not like the shape of the body nor the complexion, you will be shocked at the lines on the face and by the features, and if you advance a little further and look into your mind you will see certain little quirks and phobias

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which may even cause you to jump back into the body out of sheer fright! But supposing you surmount this first frightening meeting with yourself, what then? You must decide where you are going, what you want to do, what you want to see. The easiest system is to visit some person with whom you are well acquainted, perhaps a close relative who lives in a neighboring city. First it should always be a person that you frequently visit because you have to visualize the person in considerable detail, you have to visualize where he or she lives and precisely how to get there. Remember this is new to you-new to you doing it consciously, that is-and you want to follow the exact route which you would follow if you were going in the flesh.

Leave your room, move to the street (in the astral, of course, but do not worry, people cannot see you), traverse the path which you would normally take keeping fixed before you the image of the person whom you want to visit and how to get there. Then, very very speedily, far more quickly than the fastest car could take you, you will be at your friend's or relative's house.

With practice you will be able to go anywhere, seas, oceans and mountains will be no bar, no obstacle, to your path. The lands of the world and the cities of the world will be yours to visit. Some people think "Oh! Supposing I go and I cannot get back. What then?"

The answer is-you cannot get lost. It is quite impossible to get lost, it is quite impossible to harm yourself or to find that your body has been taken over. If anyone comes near to your body while you are astral traveling the body relays a warning and you are "reeled in" with the speed of thought. No harm can come to you, the only harm is fear. So do not fear, but experiment, and with experiment will come a realization of all your hopes, all your ambitions in the realms of astral travel.

When you are in the astral stage consciously you will see colors more brilliantly than you do in the flesh. Everything will shimmer with life you may even see particles of "life" about you like sparks. That is the vitality of the earth, and as you pass through it you will pick up strength and courage.

A difficulty is this; You cannot take anything with you, you cannot bring anything back! It is, of course, possible under some conditions-and this comes with much practice only-that you materialize in front of a clairvoyant, but it is not easy to go to a person and carry out a diagnosis of their health condition because you really need to be able to discuss things like that. You can go to a shop and look over their stock and decide what you want to go and buy the next day, that is quite permissible. Often when you visit a shop in the astral you will see the flaws and the shoddiness of some of the goods which are high priced! When you are in the astral and you want to return to the physical, you should keep calm, you should let

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yourself think of the flesh body, think that you are going to go back and that you are going to get in. As You think this there will be a blur of speed, or there may even be an instantaneous shift from wherever you were to a spot three or four feet above your reclining body. You will find that you are there, drifting, undulating slightly, just as when you left the body. Let yourself sink down very, very slowly, it must be slowly because the two bodies have to be absolutely synchronized. If you do it right you will sink into the body without a jar, without any tremor, without any sensation other than that the body is a cold and heavy mass.

If you should be clumsy and you should not exactly align your two bodies, or if someone should interrupt you so that you go back with a jerk, you may find that you have some headache, some almost migraine type of headache. In that case you have to try to get yourself to sleep, or force yourself out into the astral again, because until your two bodies are back in exact alignment you cannot get rid of the headache. It is nothing to worry about be-cause a quite definite cure is to go to sleep, even for a few moments, or consciously to get out into the astral again.

You may find that back in your flesh body you are stiff. You may find that the sensation is much the same as putting on a suit of clothes which got wet the day before and now is still wet and dank. Until you get used to it it is not altogether a happy sensation coming back to the body, you will find that the glorious colors which you saw in the astral world have dimmed. Many of the colors you will not see at all in the flesh, many of the sounds that you heard in the astral are quite inaudible when in the fleshly body.

But never mind, you are upon Earth to learn something, and when you have learned that which was your purpose in coming to Earth you will be free of the ties, free of the bonds of Earth, and when you leave your fleshly body permanently, with the Silver Cord severed, you go to realms far above that of the astral world.

Practice this astral traveling, practice it and practice it. Keep away all fear, for if you have no fear, then there is nothing to fear, no harm can come to you, only pleasure.

LESSON TEN

We have said "There is nothing to fear except fear." We must emphasize again that provided a person remains free from fear there is no danger whatsoever in astral traveling, no matter how far nor how fast one goes. But, you may ask, what is there to fear? Let us devote this Lesson to the subject of fear and what there is that should not be feared!

Fear is a very negative attitude, an attitude which corrodes our finer per-

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ceptions. No matter of what we are afraid, any form of fear does harm.

People may fear that in going into the astral state they may not be able to return to the body. It is always possible to return to the body unless one is actually dying, unless one has come to the end of one's allotted span upon Earth, and that, as you will agree, has nothing to do with astral traveling. It is possible, we must admit that one can be so afraid as to be paralyzed with fright, and in that case one just cannot do anything. In such a condition a person may be in the astral body and may be so utterly terrified that even the astral body is unable to move. Of course that delays the return to the physical body for some time, until the sharpness of the fear wears off. Fear does wear off, you know, a sensation can be sustained only for a certain time. So a person who is afraid merely delays a perfectly safe return to the physical body.

We are not the only form of life in the astral just as humans are not the only form of life on Earth. In this world of ours we have pleasant creatures like cats and dogs and horses and birds to mention just a few; but there are also unpleasant creatures like spiders that bite or snakes that poison. There are unpleasant things like germs, microbes and other harmful and noxious things. If you had seen germs under a high powered microscope you would see such fantastic creatures that you would imagine that you were living in the days of the dragons of fairy tale fame. In the astral world there are many things stranger than anything you can encounter on Earth.

In the astral we shall meet remarkable creatures or people or entities. We shall see Nature Spirits; these, by the way, are almost invariably good and pleasant. But there are horrible creatures who must have been seen by some of the writers of mythology and legend, because these creatures are like the devils; the satyrs, and other various aspected fiends of the myths. Some of these creatures are low elementals who may later become humans or they may branch out into the animal kingdom. Whatever they may be, at this stage of their development they are thoroughly unpleasant. It is worth pausing a moment here to point out that drunkards, those who see "pink elephants" and various other remarkable apparitions, are indeed seeing precisely that type of creature!

Drunkards are people who have driven their astral body out of the physical body and into the very lowest planes of the astral world. Here they meet truly fearsome creatures, and when the drunkard later recovers-as much as he ever does!-his senses, then he has quite a vivid memory of the things that he saw. While getting thoroughly drunk is one method of getting into the astral world and remembering, it is not one which we would recommend because it takes one only to the very lowest, to the most degraded planes of the astral. There are various drugs now in use by the medical profession principally in hospitals for the men-

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tally sick which have a similar effect. Mescaline, for example, can so alter one's vibrations that one is literally ejected from the physical body and catapulted into the astral world. Here again, this is not a method to be recommended. Drugs and other forms of getting out of the physical body are truly harmful, they cause harm to the Overself.

But let us return to our "elementals." What do we mean by elementals? Well, elementals are a primary form of spirit life. They are a stage up from thought forms. These thought forms are merely projections from the conscious or unconscious mind of the human and they have merely a pseudo life of their own. Thought forms were created by the ancient Egyptian priests in order that the mummified bodies of great pharaohs and famous queens could be protected from those who would desecrate the ancient tombs. Thought forms are constructed with the idea that they shall repel invaders, that they shall attack by impinging upon the consciousness of those who would intrude, and, in impinging upon the consciousness, to cause such extreme terror that the would-be burglar flees. We are not concerned with thought forms, for they are mindless entities which are merely charged by long-dead priests and set to accomplish certain tasks, the guarding of tombs against invaders. We are concerned for the moment with elementals.

Elementals, as we have stated, are spirit people in the early stages of development. In the spirit world, the astral world, they correspond roughly to the position occupied by monkeys in the human world. Monkeys are irresponsible, mischievous, frequently spiteful and vicious, and they have no great reasoning power of their own. They are, as one might say just animated lumps of protoplasm. Elementals, occupying about the same status in the astral world as monkeys in the human world, are forms which move about more or less without purpose, they jibber and put on strange horrifying expressions, they make threatening motions at an astral traveling human, but, of course, they can do no harm. Always keep that in mind; they can do no harm.

If you have ever been so unfortunate as to go to a mental hospital and see really bad cases of mental derangement, you will have been shocked at the manner in which some of the worst cases there come up to one and make threatening, or possibly meaningless, gestures. They slobber and drool, but if they are faced with determination they, being of a very inferior mentality, always retreat.

When you move through the lower astral planes you may meet some of these people, some of these strange, outlandish creatures. Sometimes if a traveler is timid these creatures cluster around and try to fluster one. There is no harm in that, they are quite harmless, really, unless one is afraid of them. When one is starting astral travel you will often get two or three of these lower entities congregating nearby to see how one "makes out", in much the same way as a certain

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type of person always likes to look at a learner driver taking a car out for the first time. The spectators always hope that something gory or exciting will happen, and sometimes if the learner driver is flustered he, or, more usually, she, will collide with a lamp post or something else to the great delight of the spectators. The spectators, as such, mean no harm, they are just sensationalists trying to get a cheap thrill. So with the elementals they are merely out for cheap entertainment. They like to see the discomfiture of humans, therefore, if you show any fear, these elementals will be delighted and will keep up their gesticulations, their fierce and threatening approaches. Actually, they can do nothing whatever to any human, they are more like dogs who can bark only, and a barking dog does no harm. Furthermore, they can only annoy you so long as you, through your fear, permit them to.

Have no fear, nothing whatever can happen to you. You leave your body, you soar into the astral plane, and about ninety or ninety nine times out of a hundred you will not see any of these low entities. Again, you will only see them if you are afraid of them. Normally you will soar up and beyond their realm, they are clustered right at the bottom of the astral plane in much the same way as worms cluster at the bottom of a river or sea.

When you move up into the astral planes you will meet many remarkable occurrences. You may in the distance see great and brilliant gleams of light. These are from planes of existence presently beyond your reach. Remember our keyboard? The human entity, while in the flesh, can be aware of only three or four "notes," but in getting out of the body and into the astral world you have extended your range of "notes" a little upwards, you have extended that range enough to become aware that there are greater things ahead of you. Some of these "things" are represented by the bright lights which are so bright that you cannot really see what they are.

But let us content ourselves for the time being with the middle astral. Here you can visit your friends or your relations, you can visit the cities of the world and see the great public buildings, you can read books in strange languages, for, remember, in the middle astral plane all languages are known to you. You will need to practice astral travel. Here is a description of what it is like, a description which can be your own experience with practice.

The day had grown old and the shadows of night had fallen, leaving the purple twilight which gradually grew darker and darker until at last the sky turned indigo, and then black. Little lights had sprung up all around, the whitish-blue lights which illumined the streets, the yellowish lights which were the lights within the houses, perhaps they had been tinted somewhat by the blinds or curtains through which they shone.

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The body was resting in bed fully conscious, fully relaxed. Gradually there came a faint creaking sensation, a feeling as if something was drifting, shifting. There was the faintest of faint itches throughout the body, gradually there came a separation. Above the prone body a cloud formed at the end of a gleaming Silver Cord, the cloud started as an indistinct mass something like a big blot of ink floating in the air. Slowly it formed into the shape of a human body, it formed and rose to about three or four feet where it swayed and twisted. Over some seconds the body of the astral rose higher, then the feet tilted. Slowly it sank down so that it was standing at the foot of the bed looking at the physical body which it had just left and to which it was still attached.

In the room the flickering shadows crept into the corners like strange animals at bay. The Silver Cord was vibrating and shining with a dull silvery-blue light, the astral body itself was limned with blue light. The figure in the astral looked about and then looked down upon the physical body resting comfortably on the bed. The eyes were now shut, the breathing was quiet and shallow, there was no movement, no twitching, the body appeared to be resting comfortably. The Silver Cord did not vibrate therefore there was no evidence of any unease.

Satisfied, the astral form silently and slowly rose up into the air, passed through the ceiling of the room and through the roof above, and out into the night air. The Silver Cord lengthened but did not diminish in thickness. It was as if the astral figure was a gas-filled balloon tethered to the house which was the physical body. The astral figure rose until it was fifty, a hundred, two hundred feet above the rooftops. There it stopped, floated idly, and looked about.

From houses all along the street and from streets beyond there were the faint blue lines which were the Silver Cords of other people. They extended up and up and disappeared into some illimitable distance. People always travel by night whether they know it or not, but only the favored ones, the ones who practice, come back with the full knowledge of all that they have done.

This particular astral form was floating above the rooftops, looking about, deciding where to go. At last it decided to visit a land far, far away. Upon the instant of decision it started into fantastic speed, whirling almost with the speed of thought across the land, across the seas, and as it crossed the sea below the great waves leapt up with the white crests at the top. At one point in its journey it peered down at a great liner racing across the turbulent sea with all lights on and the sound of music coming from the decks. The astral form sped on overtaking time. The night gave way to the evening before; the astral form was catching up on time, night gave way to evening and evening, in its turn, was overtaken and became late afternoon. Late afternoon was out-stripped and became noon itself. At last in the bright sunlight the astral figure saw that which it had come to see, the

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land so far away, a dearly beloved land with dearly beloved people. Gently the astral figure sank to the earth and mixed unseen, unheard among those who were in the physical body.

Eventually there came an insistent tugging, a twisting of the Silver Cord. Far far away in a different land the physical body which had been left behind was sensing the break of day and was recalling its astral. For some moments the astral lingered on, but at last the warning could no longer be ignored. Up into the air rose the shadowed form, poised motionless for a moment like a homing pigeon, then sped across the skies, flashing across land, across water, back to the place of the rooftop. Other cords were trembling too, other people were returning to their physical bodies, but this particular astral form sank down through the rooftop and emerged through the ceiling over the slumbering figure of its physical. Lightly, slowly, it sank down and positioned itself precisely above the physical body. Slowly, gently, with infinite care it descended and merged into that physical body.

For a moment there was a sensation of intense cold, a sensation of dullness, of leaden weight pressing down. Gone was the lightness, the feeling of freedom, the bright colors experienced in the astral body, instead there was cold. It felt as if a warm body was putting on a wet suit of clothes.

The physical body stirred and the eyes opened. Outside the windows the first faint streaks of daylight were showing above the horizon. The body stirred and said, "I remember all my experiences of the night."

You too can have such experiences, you too can travel in the astral, you can see those whom you love, and the greater the ties between you and those whom you love the more easily you can travel. It needs practice and more practice. According to old Eastern tales, in the days of long long ago all mankind could travel in the astral but because so many people abused that privilege it was taken away. For those who are pure in thought, for those who are pure in mind, practice will bring release for the leaden, cloying weight of the body, and will enable one to go wherever one wills.

You will not do it in five minutes, nor in five days. You must "imagine" that you can do it. Whatever you believe you are, that you are. Whatever you believe you can do, that you can do. If you really believe, if you sincerely believe that you can do a thing, then you can do that thing. Believe, believe, and with practice you will travel in the astral.

Again, have no fear for while in the astral no one can harm you no matter how fearsome, no matter how terrifying is the aspect of lower entities whom you may, but probably will not, see. They can do nothing to you unless you are afraid. The absence of fear ensures your absolute protection.

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So will you practice, will you decide where you are going? Lie down upon your bed, you must be alone in your bed, of course, and tell yourself that this night you are going to such-and-such a place to see so-and-so, and when you awaken in the morning You will remember everything that you did. Practice is all that is necessary to make this attainable.

LESSON ELEVEN

The subject of astral traveling is, of course, of vital importance, and for that reason it might be advantageous to devote this Lesson to more notes about that quite fascinating pastime.

We suggest that you carefully read this Lesson, go through it at least as meticulously as you have gone through the other Lessons, and then decide upon an evening a few days ahead as the evening of your Experiment. Prepare yourself by thinking that upon the chosen evening you are going out of the body and remain fully conscious, fully aware of all that is happening.

As you know, there is a very great deal in preparing, in deciding in advance what one is going to do. The Ancients of Old used "incantations," in other words, they repeated a mantra (that is, a form of prayer) which had as its objective the subjugating of the subconscious. By repeating their mantra the conscious-only one tenth of us-was able to send an imperative order to the subconscious. You could have a mantra such as this:-"On such-and-such a day I am going to travel in the astral world, and I am going to remain fully aware of all that which I do and be fully aware of all that which I see. I shall remember all this and recall it fully when I am again in my body. I shall do this without fail."

You should repeat this mantra in groups of three, that is, you should say it, then having said it you should repeat it, then having repeated it you should affirm it once more. The mechanics of it is something like this: One states a thing, that is not enough to alert the subconscious because one is always stating things, and we are sure that the subconscious thinks that the conscious part of us is very talkative! Having stated our mantra once the subconscious is not at all alerted. The second time the same words are stated, and they must be stated quite identically, the subconscious begins to take notice. At the third affirmation the subconscious-as one might say-wonders what it is all about and is fully receptive to our mantra, and the mantra is received and stored. Supposing you say your three affirmations in the morning, then you will want to say them (when you are alone, of course) at midday and again in the afternoon and again before you retire and go to sleep. It is as knocking in a nail; you have your nail, you start the point in the wood but one blow is not enough, you have to keep administering blows until the nail is in the wood to the depths desired. In much the same way, the affirmations administer blows which drive the desired statement into the awareness of the subconscious.

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This is not a new devise by any means, it is as old as humanity itself, for the old old people of days long gone knew a lot about mantras and affirmations, it is only we in the modern age who have forgotten, or perhaps have become cynical about the whole affair. For that reason we impress upon you the urge that you must state your affirmations to yourself and not let anyone else know about them, for if other skeptical people know about them they will laugh at you and perhaps throw doubt in your mind. It is people laughing and throwing doubt which has stopped adults from seeing Nature Spirits and being able to converse telepathically with animals. Remember that.

You will have decided upon the evening of a suitable day, and on the day in question when it arrives, you must make every effort to remain tranquil, to remain at peace with yourself and with everyone else. This is of vital importance. There must be no conflict within you which would cause you to become excited. For example, suppose you have had a heated argument with someone that day, then you will be thinking of what you would have said if you had had more time to think, you will think of things said to you, and your whole attention will not be focused upon travel-ing in the astral. If you are disturbed or distressed during the proposed day, Postpone your astral traveling consciousness until another more peaceful day. But assuming that everything is tranquil and that all day you have been thinking of astral traveling with pleasurable anticipation just as you would pleausurably anticipate a journey to some loved one who lived so distant from you that it would be an event indeed to so travel, then go to your bedroom, undress slowly keeping quite calm and breathing steadily. When you are ready get into your bed, make sure that your night attire is quite comfortable, that is, it should not be tight around the neck nor should it be tight around the waist, for if you have distractions such as a tight neckband or a tight waistband, this irritates the physical body and may cause a jerk at a crucial moment. See that your bedroom is of a temperature most convenient to you, that is, neither too hot nor too cold. If you have little clothing on the bed so much the better because you do not want to be oppressed by an excessive weight of material above you.

Turn out your bedroom light, and you will, of course, have made sure that your curtains are drawn closed so that no vagrant rays of light can flicker into your eyes at the wrong moment. With all this satisfactorily accomplished, lie down comfortably. Settle yourself, let yourself go limp, let yourself become completely and utterly relaxed. Do not fall asleep if you can help it, although if you have repeated your mantra successfully sleep will not matter because you will still remember. We advise you to stay awake if you can because it really is interesting, this first trip out of the body.

Lying comfortably-preferably on your back-imagine that you are forcing another body out of yourself, imagine that the ghostly form of the astral is being

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pushed out. You can feel it rising up something like a cork rising up through water, you can feel it withdrawing from your own flesh body molecules. There is a very slight tingling, then will come a moment when the tingling almost ceases. Be careful here because the next motion will be a twitch unless you are careful, and if you do twitch violently your astral body will come back with a thud into the physical.

Most people, in fact we might almost say everyone, has had the experience of apparently falling just at the point of sleep. Learned pundits have stated that this is a relic of the days when humans were monkeys. Actually, this sensation of falling is caused by a twitch which causes the newly floating astral body to FALL back into the physical body. Often it will jerk one into complete awakeness, but whatever it is there is usually a violent twitch or jerk and back comes the astral body without having got more than a few inches out of the physical.

If you are aware that there is a possibility of a twitch, then you will not twitch, so let yourself become aware of difficulties then you can overcome them. After the slight tingling stops make no movement at all, and there will be a sudden coolness, a feeling as if something has left you. You may have an impression that there is something just above you, as if, to put it crudely, someone was dropping a pillow on you. Do not be disturbed, and if you are not disturbed the next thing that you will know is that you are looking at yourself from perhaps the end of the bed or even from the ceiling looking down.

Examine yourself with as much composure as you can manage on this first occasion because you never see yourself so plainly as you do on this first excursion. You will look at yourself, and no doubt you will exclaim with astonishment when you find that you are nothing like you expected. We know that you look in mirrors, but a person does not see a true reflection in even the best mirror. Lefts and rights are reversed, for example, and there are other distortions. There is nothing like coming face to face with yourself

Having examined yourself, then you should practice moving about the room, look in a closet or in a chest of drawers, observe how easily you can go anywhere. Examine the ceiling, examine those places where you cannot normally reach. No doubt you will find much dust in the inaccessible places, and that will give you another useful experiment; try to leave fingerprints in the dust, and you find you cannot. Your fingers and your hand and your arm as well sink through the wall without any sensation whatever.

When you are satisfied that you can move about at will, look between your astral and your physical. Do you see how your Silver Cord is sparkling? If you have ever visited an old black-smith's shop you will be reminded of the way in which the red hot metal sparkled when it was hit by the blacksmith's hammer, but

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in this case, instead of sparkling cherry-red, the sparcklings will be blue or even yellow. Move away from your physical body and you find that the Silver Cord stretches without any effort, without any diminution of diameter. look again at your physical body, and then go to where you had planned, think of the person or of the place, and make no effort whatsoever, just think of the person and the place.

Up you will rise through the ceiling, you will see your home and your street beneath. Then, if it is your first conscious trip, you will proceed fairly slowly to your destination. You will be going slowly enough to recognize the terrain beneath you. When you are used to astral traveling consciously you will go with the speed of thought, and when you can do that there is no limit whatsoever to where you go.

When you are practiced in astral traveling you can go anywhere at all), not merely anywhere on this Earth. The astral body does not breathe air, and so you can go into space, you can go to other worlds, many people do. Unfortunately, through present day conditions, they do not remember where they go. You, with practice, can be different.

If you find it difficult to concentrate upon the person whom you propose to visit it is suggested that you have a photograph of that person, not a framed photograph because if you have a framed photograph in bed you may roll over and break the glass, thus causing cuts. Have an ordinary unframed photograph, and hold it in your hands. Before turning out the light take a long long look at the photograph, then extinguish the light and try to retain a visual impression of the person whose features are in that photo-graph. That may make it easier for you.

Some people cannot do astral traveling if they are comfortable, if they are well fed or warm. Some people can only go astral traveling consciously when they are uncomfortable, when they are cold or hungry, and it is indeed a fact, though an astonishing one, that certain people deliberately eat something that disagrees with them so that they get indigestion! Then they can do astral traveling without any particular difficulty. We suppose the reason for that is that the astral body gets heartily sick of the discomfort of the physical body.

In Tibet and India there are hermits who are walled up, who never see the light of day. These hermits are fed perhaps once every three days, and fed just enough in order that life may be sustained, in order that the feebly flickering flame of life may be not extinguished. These men are able to do astral traveling all the time, and they travel in astral form to anywhere where there is anything to be learned. They travel so that they may converse with those who are telepathic, they travel that they may perhaps influence things for good. It is possible that in your own astral travels you will come across such men as these, and if you do you will indeed be blessed, for they will stop and give you advice and tell you how

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you may progress further.

Read and re-read this Lesson. We repeat again that only practice and faith are necessary in order that you, too, may travel in the astral and be freed for a time from the troubles of this world.

LESSON TWELVE

It is so much easier to engage in astral traveling, clairvoyance and similar metaphysical pursuits if a suitable foundation is prepared first. Metaphysical training needs practice, considerable, constant practice. It is not possible to read a few printed instructions and then immediately without practice to go off on a far far journey in the astral. You must practice constantly.

No person would expect a garden to grow unless the seeds were planted in suitable ground. It would be most unusual for a beautiful rose to grow out of a granite rock. Wherefore it appears that you cannot expect clairvoyance, nor any occult art whatever, to bloom where the mind is closed and sealed, where the mind is a constant jangle of ill-connected thoughts. We are later going to deal more extensively with quietude because the present-day clutter of irrelevant thoughts and the constant blare of radio and television really is stifling metaphysical talents.

The Sages of Old exhorted "Be still and know that I am within." The old sages devoted almost a lifetime to metaphysical research before committing a single word to paper. Again, they withdrew into the wilderness, into a place where there was no noise of so-called civilization, where they were free of distractions, where no one could drop a bucket or a bottle! You have the advantage that you can take much benefit from the lifetime experiences of the men of old, and you can take advantage of all this without having to spend most of your life in study! If you are serious, and if you were not serious you would not be reading this, you will want to prepare yourself, to make yourself ready for the speedy unfolding of the spirit, and the best way to do it is to relax first.

Most people have no idea of what is meant by the word "relax." They think if they slump in a chair that is good enough, but it is not. To relax you must let the whole of your body become pliant, you must make sure that all muscles are without tension. You cannot do better than to study a cat, see how the cat completely "lets go." The cat will come in, turn round a few times, and then go down into a more or less shapeless heap. The cat does not bother at all about wondering if a few inches of leg is showing, or if one is looking ungraceful; a cat comes in to rest, to relax, and relaxation is thus the only thought in the cat's mind. A cat can flop down and be instantly asleep.

Probably everyone knows that a cat can see things which humans cannot.

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That is because the cat's perceptions are higher up on our "keyboard," and thus it can see into the astral at all times, and a journey in the astral for a cat is no more than it would be for us to cross the room. Let us, then, emulate a cat because then we shall be on firm ground, and we can build our structure of metaphysical knowledge on a sound and enduring basis.

Do you know how to relax? Could you without any further instructions become pliant, able to pick up impressions? This is how we would do it; lie down in any position which is comfortable.

If you want to have your legs outspread, or your arms outspread-spread them out. The whole art of relaxing is to be completely and utterly comfortable. It will be much better if you relax in the privacy of your own room, because many people, particularly women, do not like anyone to see them in what they wrongly imagine is an ungraceful attitude, and to relax you have to forget all about conventional grace, and, indeed, all about conventions. Imagine that your body is an island peopled by very small persons who are always obedient to your commands. You can think, if you like, that your body is some vast industrial estate with highly trained, highly obedient technicians at the various controls and "nerve centers" which make up your body. Then when you want to relax, tell these people that the factory is being shut down, tell them that your present desire is that they leave you, that they "shut down" their machines and their "nerve centers," and go away for the time being.

Lying comfortably, deliberately imagine a host of these small people in your toes, in your feet, in your knees-everywhere in fact. Picture yourself gazing down upon your body and upon all these little people who are pulling up on your muscles and causing your nerves to twitch. Gaze down upon them as if you were some great figure high, high in the sky, look upon these people, and then address them from your mind. Tell them to come out of your feet, leave your legs, command them to march away from your hands and from your arms, tell them to congregate in the space between your umbilicus and the end of your sternum. The sternum, let us remind you, is the end of the breastbone. If you run your fingers down the middle of your body, between your ribs, you will find that there is a bar of hard material, and that is actually the sternum.

Run your fingers down a little further until the material ends. So-between that spot and your umbilicus is the designated spot. Command all these little people to congregate on that space, imagine that you can see them marching up your limbs up your body in their serried ranks like workers leaving a busy factory at the end of the day.

In coming to the designated spot they will have deserted your legs and your arms, and so these limbs will be without tension, without feeling even, for

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these little people are the ones who make your machinery work, the ones who feed the relay stations and the nerve centers. Your arms and legs, then, will be not precisely numb, but without any feeling of tenseness, without any feeling of tiredness, We might say that they will be almost “not there.”

Now you have all your little people congregating in the pre-arranged space like a lot of factory workers attending a political rally! Gaze upon them in your imagination for a few moments, let your gaze encompass all of them, then firmly, confidently, tell them to get off, tell them to leave your body until you instruct them to return. Tell them to go along the Silver Cord and away from you.

They must leave you in peace while you meditate, while you relax. Picture to yourself that Silver Cord stretching away from your physical body out into the great realms beyond. Picture to yourself that the Silver Cord is like a tunnel, like a subway, and imagine all the rush-hour travelers in a city such as London or New York or Moscow-imagine them all leaving the city at once and going out into the suburbs, think of trainload after trainload taking all these workers away leaving the city comparatively quiet. **MAKE** these little people do that to you-it is very easy with practice! -then you will be quite without tension, your nerves will no longer be a-jangle, and your muscles will no longer be tense. Just lie quiet, let your mind “tick over.” It does not matter what you think about, it does not matter even if you do not think. Let that go on for a few moments while you breathe slowly, steadily, then dismiss those thoughts in much the same way as you dismissed your “factory workers.”

Humans are so busy with their petty little thoughts that they have no time for the greater things of the Greater Life. People are so busy wondering about when the next sale is held or how many trading coupons are given free this week or what is happening on the television, that they have no time for dealing with the things that really matter. All these mundane everyday things are completely trivial. Will it matter in fifty years time that so-and-so's were selling dress lengths at below cost today? But it will matter to you in fifty years time how you progress now, for keep this thought in mind; no man or woman has ever succeeded in taking a single penny beyond this life, yet every man and woman takes the knowledge which they have gained in this life to the next life. That is why people are here, and if you are going to take worthwhile knowledge to the other side, or just a useless clutter of unrelated thoughts, is a matter which should engage your earnest attention.

So-this Course is useful to you, it can affect your whole future! It is thought-reason-which keeps humans in their very inferior present position. Humans talk about their reason, and say it distinguishes them from the animals; it does-indeed it does!

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What other creatures but humans throw atom bombs at each other? What other creatures publicly disembowel prisoners-of-war or deprive them of very useful appurtenances? Can you think of any creature except a human who mutilates men and women in such spectacular fashion? Humans, in spite of their vaunted superiority, are in many respects lower than the lowest beasts of the field. That is because humans have wrong values, humans crave after money only, crave after the material things of this mundane life, whereas the things that matter after this life are the immaterial things which we are trying to teach you!

Let your thoughts be switched off now that you are relaxing, make your mind receptive. If you will practice and practice again, you will find that you can switch off the endless empty thoughts which clutter you, and you can instead perceive true realities, you can perceive the things of different planes of existence, but these things are so completely alien to life on Earth-so pleasantly alien, too-that there are no concrete terms with which to describe the abstract. Only practice is needed before you, too, can see the things of the future.

There are certain great men who can drop off to sleep for a few moments and within minutes can again awaken refreshed, and with inspiration shining from their eyes. These are people who can switch off their thoughts at will, and tune in and pick up the knowledge of the Spheres. This also you can do with practice. It is very very harmful indeed for those who desire spiritual development to engage in the ordinary, useless, empty round of social life. Cocktail parties-one can hardly think of a worse pastime for those who are trying to develop. Drink, spirits and alcohol, impair one's psychic judgement, they may even drive one into the lower astral where one can be tormented by the entities who delight in catching humans in a stage where they cannot even think clearly. They find it most amusing. But parties, and the usual social round with the senseless chatter of empty minds trying to disguise the fact that their minds are empty, is a painful sight for those who are trying to progress. You can only progress if you keep clear of these shallow-minded people whose greatest thought is how many cocktails they can drink at any given gathering, or who prefer to chattel inanely about other person's troubles.

We believe in the communion of the souls, we believe that two people can remain together physically silent, no words need be said, yet these people commune telepathically by "rapport." The thought of one evokes a response in the other. It has been noted that at times two very old people who have lived together for many years as man and wife can anticipate the thoughts of each other.

These old people, truly in love, do not engage in senseless babble or small talk; they sit together picking up silently the message flow-ing from one brain to another. They have learned too late of the benefits which come to one from the

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silent communion, they have learned “too late” because old people are, literally, at the end of life’s journey. You can do it while still young.

It is possible for a small group of people, thinking constructively, to alter the whole course of the world’s events. Unfortunately it is too difficult to get a small group of people who are so unselfish, so unselfcentered, that they can switch off their own selfish thoughts and concentrate only on the good of the world. We say now that if you and your friends will get together and will form a circle, each one of you sitting comfortably at full ease, and facing each other, you can do very great good for yourself and for other people.

Each person should have his or her toes touching. Each person should have his or her hands clasped together. No person should touch another, of course, but each one should be as a separate physical unit. Remember the old Jews, the very old Jews; they well knew that if they were bargaining they should stand with their feet together and their hands clasped because then the vital forces of the body were conserved. An old Jew, trying to drive a hard bargain, always got the better of the bargain if he stood in that particular manner and his opponent did not. He did not stand that way through cringing subservience, as many people imagine, but because he knew how to conserve and utilize his body forces.

When he had achieved his objective, then he could throw his hands wide and stand with legs apart, no longer need he conserve his forces for the “attack” for he was the victor. Having attained his end he could stand relaxed.

If each of you in your group keep your feet and your hands together, each of you will conserve body energy. It is much the same as having a magnet and placing a “keeper” across the poles in order to save the magnetic force without which the magnet would be just a lump of idle metal. Your group should sit in a circle, all more or less gazing at space in the centre of the circle, preferably at a space on the floor because then heads will be slightly tilted down, and that is more restful and more natural. Do not talk, just sit-be SURE you do not talk. You have already decided on the theme of your thoughts so no further talk is necessary. Sit like that for some minutes. Gradually each one of you will feel a great peace stealing in upon you, each one of you will feel as if you are being flooded with an inner light. You will have truly spiritual enlightenment, and will feel that you are “One with the Universe.”

Church services are designed with that in mind. Remember that the early priests of all the churches were quite good psychologists, they knew how to formulate things in order to get desired results.

It is known that one cannot keep a whole crowd of people quiet without constant direction, and so there is music and directed thought in the form of

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prayers. If a priest of any sort is standing where all eyes can focus upon him as he says certain things, then he has gained the attention of every person in the audience or congregation, their thoughts are all directed to a certain purpose.

This is an inferior way of doing it, but a way which is necessary for mass production among a people who will not devote the time or energy necessary for greater development on other lines. You and your friends can, if you wish, get far better results by sitting in your little group, and sitting in silence.

Sit in silence, each one of you trying to relax, each one of you thinking of pure things or thinking of the designated item. Never mind about last week's grocery bills which you have not yet paid, never mind about wondering what the next season's fashions are going to be; think, instead, of raising your vibrations so that you may perceive the goodness, the greatness, which is in the life to come.

We talk too much, all of us, we let our brains clatter away like machines which have no thought. If we relax, if we remain alone more and talk less when we are in the company of others, then thoughts of a greater purity than we can now imagine come flood-ing in upon us to uplift our souls. Some of the old country people who were alone all day had far greater Purity of thoughts than any person in the cities of the world. Shepherds, while by no means educated people, had a degree of spiritual purity which many of the priests of high degree would envy. That is because they had time to be alone, time to ponder, and when they were tired of pondering their minds would go blank and the greater thoughts from "beyond" would enter.

Why not practice for half an hour every day. Practice sitting or reclining, and remember you must be quite fully at ease. Let your mind become still. remember "Be still and know that I am God" is one saying. Another is "Be still and know the I within." Practice in this manner. Let yourself remain free of thought, let yourself remain free of worries and of doubts, and you will find that within a month you are more poised, you are uplifted, you are quite a different person.

We cannot end this lesson without referring once again to Parties and idle talk. In some finishing schools it is taught that one must have "small talk" in order to be a good host or hostess. The idea seems to be roughly that guests must never be left for one moment in silence in case their own personal thoughts are so murky that their outlook would become cluttered. We say, on the contrary, that in providing silence we should be providing one of the most precious things upon this Earth, for in the modern world there is no longer silence, there is the constant roar of traffic, the constant shrieking of aircraft overhead, and over all the insensate blare of radio and television. This can lead to the Fall of Man once again. You, by providing an oasis of quiet and peace and tranquility, can do much for yourself and for your fellow-men.

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Will you try for a day, and see how quiet you can be? See how little you can talk. Say only that which is necessary and avoid all that which is irrelevant, avoid all that which is merely senseless gossip and chatter. If you do this consciously and deliberately you will be quite shocked at the day's end at how much you normally say which really does not matter in the least.

We have been on a lot about chatter and noise, and if you will Practice silence you will find that there, too, we are right. Many of the Religious Orders have Orders of silence, many of the monks and nuns are commanded to keep silence, and the authorities do not do this as a punishment, they do it because they know that only in silence can one hear the voices of the Great Beyond.

LESSON THIRTEEN

Who has not, at some time or other, wondered "What is the purpose of life on Earth? Is it really necessary to have so much suffering, so much hardship?" Actually, of course, it is necessary that there should be suffering and hardship and wars. We place too much store upon the things of this Earth, we tend to think that there is nothing so important as life on Earth. Actually, upon Earth we are merely as actors upon a stage, changing our clothes to suit the role that we have to play, and at the end of each act retiring for a while, to return to the next act perhaps in different garb.

Wars are necessary. Without wars the world would soon be over-populated. Wars are necessary in order that there may be opportunities for self sacrifice and for Man to rise above the limits of the flesh in the service of others. We look upon life as it is lived on this world as the only thing that matters. Actually it is the thing that matters least.

When we are in the spirit we are indestructible. We are immune from hardships and from illnesses. Thus, the spirit which has to gain experience, motivates a body of flesh and bone-a body which is but a lump of animated protoplasm-in order that lessons may be learned. Upon Earth the body is as a puppet, jerking and twitching to the orders of the Overself who, through the Silver Chord, commands and receives messages.

Let us look at things in a rather different way for a moment, shall we? A person who comes to Earth for perhaps the first time is a helpless creature, something like a baby, and he is not able to make any plans for himself. Thus, plans have to be made for him by other people. We are not concerned with those who are unevolved for if you are studying the Course it shows that you have reached a stage of evolution in which you are able to plan more or less that which you have to learn. Let us look upon the scene before one comes to Earth.

A person-an entity-has returned to the Overself in the astral planes, has

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returned from one life on Earth. The entity will have seen all the mistakes, all the faults of that life, and will have decided, perhaps alone, perhaps in company with others, that certain lessons were not learned and will have to be undertaken again. So plans are made whereby the entity will go down into a body once more. A search is made for parents who will afford the necessary facilities for the type of environment which is now required. That is, if a person has to be accustomed to handling money he will be born to rich parents, or if a person has to rise from "the gutter" he will be born to parents in very poor circumstances indeed. He may even have to be born crippled or blind, it all depends on what has to be learned.

A human on Earth is as a child in a classroom. Think of it in terms of classrooms. A child is in a classroom with a lot of other children. For some reason this particular child does not do so well, does not master the lessons, and so at the end of the term he makes a very poor showing at the examinations. The teachers decide that on the basis of his general attitude and grades during the term, and the general mess that he has made of the examination itself, he is not fit, not ready to be promoted to a higher grade. Thus, the child goes off on the school vacation at the end of term with the unhappy knowledge that when school starts again he is going to have to come back to the same old class!

With the resumption of school activities, the child who was not promoted goes back to learn all the same lessons, to have another chance. But those who studied more assiduously go on and reach a higher grade, and perhaps are treated with more consideration by the teachers because these children are ones who have tried, who have mastered their lessons and who have progressed. The one who was left behind feels self conscious with the new members of the class, he tends to lord it over them for the time being, to show that although he did not pass into a higher grade it was because he did not want to. If at the end of this term the boy does not show signs of progress, then it may be that the teachers will hold a conference, and they may even decide that the boy is of an inferior mentality and recommend that he be moved to a different type of school.

If children at school are doing well and progressing satisfactorily through their studies there will come a time when they have to decide what they are going to be in later life. Are they going to be doctors, lawyers, carpenters or bus drivers? Whatever it is, they will have to undergo the necessary studies. A doctor-to-be will need to study different things than would a bus driver-to-be, and in consultation with teachers the necessary studies are arranged.

So it is in the spirit world; before a human is born several months before he is born, in fact, somewhere in the world of spirit there is a conference. The one who is going to enter into a human body discusses with advisors how certain lessons may be learned in much the same way as a student upon Earth will discuss

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how he may study to obtain his desired qualifications. The spirit advisors are able to say that the student about to enter into the school of the world shall become a son or daughter of a certain married couple, or even of an unmarried couple! There will be a discussion as to what has to be learned and what hardships have to be undergone, for it is a sad fact that hardship teaches one more quickly and more permanently than does kindness. It is also worthy of note that it does not at all mean that because a person is at present in a lowly position that that person is lowly in the spirit world. Often a person will be in a menial position in a certain life in order that specified lessons may be learned, yet in the life to be the person may be a high entity indeed.

It is unfortunate that upon Earth a person is judged by the amount of money he has, by what his parents were, and this, of course, is tragically absurd. It is much the same as judging a school boy, or his progress, by how much money his father has instead of judging the boy by his own progress. We repeat that no one has so far succeeds in taking even one single penny beyond the barrier of death, but all knowledge is taken, every experience undergone is stored and taken away into the life beyond. Thus, those who think that because they have a million or so they are going to get a front seat in heaven, are going to be sadly and unpleasantly mistaken. Money, position, race and color do not matter in the slightest; the only thing that matters is the degree of spirituality will never see them again in the spirit world. In the spirit world which one has reached!

To return to our spirit about to enter into another incarnation; when suitable parents have been found, then, at the appropriate time, the spirit will enter into the forming body of the unborn infant, and with the entering into the body there will become an instant erasure of the conscious memories of the life beyond such entering. It would of course be a terrible thing if the baby had a memory of when he was, perhaps, very closely, very ultimately related to his mother or his father! It would be tragic and painful if the baby could remember that in the past life he was a great king, and now he was the poorest of the poor. For that reason, among many others, it is an act of mercy that the average person cannot remember his or her past Life, but when they once again pass through this life and return to the spirit world everything-EVERYTHING-is remembered.

Many people adhere most rigidly to the old statement "Honor thy father and thy mother." While this is indeed a most laudable feeling, it should be made clear that many many people upon Earth will never again see their father or their mother when they enter into the spirit world! In the old days it was very necessary that the priests do everything possible to gain the cooperation of parents in order that young men and young women did not leave the tribes, because the wealth of tribes in those days rested in the young people. The more numerous the tribe the more easily could they overcome small tribes. Thus it was that the priests ex-

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horted children to obey the parents, and the parents in particular obeyed the priests.

Let us state quite definitely that we do indeed agree that parents should be “honored” provided they merit it. We also state that if a parent is overbearing or unkind or tyrannical, then that parent has rejected and spurned all rights to be “honored.” There is no need whatever for the slavish obedience which some “children” give to their parents. Some “children” are adult and married, and have perhaps lived half a century on their own, yet they still tremble with fear or apprehension when the name of a parent is mentioned. Frequently it leads to a neurosis, and instead of commanding love there is perhaps fear and ill-concealed hatred. Yet these “children”-perhaps half a century or more of age-feel guilt because they have been brought up to the belief “Honor thy father and thy mother.”

For those so afflicted we would like to say again quite definitely, quite emphatically, that if you are unhappy with your parents you will never see them again in the spirit world. In the spirit world there is the Law of Harmony, and it is utterly impossible for you to meet anyone with whom you are incompatible. Thus, if you are married to a partner and yours is a marriage of convenience, a marriage which you are afraid to break for fear of what the neighbours will say, you will never again meet your partner in the spirit world unless he or she alters so radically (or if YOU alter!) that you are both compatible.

We must again repeat, so that there is no possibility of misunderstanding: If you and your Parents are incompatible, if you do not get on, if you are not happy together, if you are not suited to each other, then you will not meet on any other plane of existence.

The same applied to relatives, or husband and wife. They must definitely be compatible and in complete harmony before they can meet again. This is one of the reasons why it is necessary for spirits to have a physical body, that lessons may be learned, because only in the physical body can two antagonistic entities be brought into contact so that they may try to “smooth off the rough edges” and reach mutual understanding.

Later, in another Lesson, we shall deal with the problems of God or Gods, and of different forms of religious belief. Humans mistakenly think that they are of the greatest form of existence. That is quite incorrect, and again it is an idea fostered by organized religions. Religious thought teaches one that Man is made in the image of God, therefore, if Man is made in the image of God, there can be nothing higher than Man! Actually, on other worlds there are some very very high forms of life. God is not a benevolent old gentleman who peers at us kindly through the pages of some book. God is a very real thing, a living Spirit who guides us all, but not necessarily in the way that we have been taught.

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Finally in this Lesson think over your own relationship with your parents, or with your partner, or with your relations. Are you happy with them? Are you, really? Or are you living apart?

Could you contemplate living with any of these people permanently throughout the rest of existence? Remember when you were at school, there were a number of people in the class with you, there were teachers. You had to pay respect to the teachers but they are not permanently associated with your life, they were temporary measures, people appointed to supervise your education. Your parents also are people whom you have chosen-with their permission in the spirit world-to sponsor and supervise your development. If people sincerely love their parents, and not because some religious teaching tells them they should, then they will indeed have the greatest joy of all in knowing that they will definitely meet their parents on "the other side." Conditions on the other side will be what you here on Earth make them.

LESSON FOURTEEN

All of us are anxious to get things done for us, to get things given to us. Probably everyone would admit to having prayed for assistance! It is, of course, a natural thing in human affairs to want the assistance of someone else. Man feels insecure alone and wants the "God-Father" image or the "Mother" image in order that he may feel protected, may feel that he is one of a great Family.

But in order that one may receive, one must first give. You cannot receive without giving, for the act of giving-the attitude of opening the mind-makes it possible for you to be receptive to those who are willing to give what you want to receive!

When we say "give" we do not necessarily mean money although it is usual to give money, because that to most people is what they desire above all else. Money at the present time signifies security from want, relief from the fear of starvation, freedom from the visits of the debt collector! Money can be given, and must be given under certain conditions, but "give" also means to give of oneself, to be willing to be of service to others. We can, and must, give money or goods or assistance or spiritual consolation to those who need them. Again, unless we give we cannot receive. There is much misconception about "give," "alms," "begging," and similar matters relating to so-called "charity" in the Western world. It seems that people imagine that there is something shameful, something degrading in having to solicit assistance from another one. But this is definitely not the case. Money is merely a commodity which is lent to us while upon the Earth, it is a commodity with which we can buy happiness and self-advancement by helping others with that money instead of hoarding it uselessly in some dead stone vault.

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This, unfortunately, is the world of commerce where a man's measure is taken by the money that he has in his bank and by the outward show he makes with that money. The flashily dressed man or the woman who gives for his own satisfaction-to build up a false façade-is not a spiritual man nor a generous man, he is a man who is spending without any thought of giving, he is spending selfishly that his own ego may be bolstered. In the Western world a man is judged by how well his wife dresses, what sort of a car he drives, what sort of a house he occupies; does he belong to this or that club? Then he must be a man of substance because only those in the millionaire class can belong to THAT club! Again, this is a world of false values, for-let us repeat it endlessly so that it sinks into your subconscious-no man or woman has ever succeeded in taking even one penny or one pin, or even a spent match beyond the River of Death; all that we can take is that contained within our knowledge, all that we can take is the sum total of our experiences, good and bad, generous and mean, which will be distilled down so that only the essence of those experiences remains. And the man who lived for himself alone upon the Earth, although upon the Earth he was perhaps a millionaire, when he goes to "the other side" he will be a spiritual bankrupt. In the East it is a common sight indeed for the housewife to go to her door at the close of day and find there the robed monk with his humble begging bowl. This is so much a part of life in the East that every housewife sees to it-no matter how poor she may be-that she has food to spare for the mendicant monk who depends upon her generosity. It is considered an honor indeed to the house that a monk should call for sustenance. But contrary to common belief in the West, a monk is not just a parasite or beggar, he is not a shiftless man who is afraid to work and so lives on the bounty of others. Do you know what it is like, these evening scenes in the East?

Let us assume that we are looking down in the East upon some country such as India where this process of giving to the monks is common indeed, as it was in China and Tibet before the Communists seized power. We are, then, looking down on a village in India. The evening shadows are falling and lengthening across the ground. The light is taking on a bluish-purplish tinge, the leaves of the baobab trees are rustling slightly as the night winds come along from the Himalayas. Softly along the dusty road comes a monk dressed in tattered robes, carrying with him all that he possesses in the world. He has his robe, with sandals upon his feet, in his hand he carries his rosary. Slung across his shoulder he has his blanket which serves him as his bed. Other small possessions are tucked into his robe. In his right hand he has a staff, not to defend himself against animals or humans, but that he may push aside brambles and branches which otherwise would impede his progress; he uses it, too, to test the depths of a river before he attempts to ford it.

He approaches a house, as he does so he fumbles in the breast of his robe and produces his well-worn, shiny bowl, a wooden bowl which is aged and worn

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smooth with use. As he approaches the house the door is suddenly opened and a woman stands respectfully at the entrance with a dish of food in her hands. Modestly she looks down-not gazing at the monk-for that would be an impertinence, she looks down to show that she is modest, demure, and of a good name. The monk walks up to her and holds his bowl with two hands. Of course, in the East one always holds a bowl or a cup with two hands because to hold it with one hand only would "show disrespect" to the food, food is precious therefore it is worthy of the attention of two hands. So-the monk. holds his bowl steady with two hands. The woman puts in a generous supply of food, and then turns away, no word is exchanged, no glance is given, for to feed a monk is an honor not a burden, to feed a monk is to pay to some small extent the debt which all lay people feel toward those who are in Holy Orders.

The woman of the house feels that she and her house have been paid respect that this, a Holy Man, has called at her door, she feels that tribute has been paid to her cooking, she wonders if some other monk may perhaps have said some kind words about the food which she has provided and this has sent another monk to her door. In other houses women may be looking rather jealously out from their curtained windows, wondering why they have not been chosen for the monk's visit.

With his bowl filled, the monk slowly turns away still holding the receptacle with two hands, and moves across the road again to the shelter of some friendly tree. There he will sit, as he has sat for most of the day, and have his evening meal, the only meal of the day. Monks do not overeat, they live frugally and have just enough to maintain their strength and their health, but they do not have sufficient to make them become gluttonous. Too much food clogs the spiritual development, too rich food or fried foods impair the physical health, and, if one is to develop spiritually, one should live as the monks live, eat enough but no more, eat plainly that the body may be fed but do not eat richly so that the mind is satiated and the spirit locked in the case of clay. It should be explained that the monk who has had this food does not necessarily feel overcome with gratitude. Through time immemorial a Way of Life has arisen in the East; a monk is fed as a right, he is not a beggar, not a burden, he is not a shiftless man nor a parasite.

During the day, before the evening meal, the monk will have been sitting for hours beneath a tree, available to all who comes his way, available to all who need his services. Those who need spiritual solace will have come to him for help, as will those who have relations who are ill, or even those who want an urgent letter written. Some, too, come to see the monk, to hear if he has any news of loved ones in some far distant place, for a monk is always on the move walking from town to town, from city to city, traversing the countryside, crossing the land from border to border. And the monk gives his services free, no matter what is

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wanted of him, no matter how long the service demanded takes, it is free. He is a Holy Man and an educated man; he knows that many of the villagers who need him and the help that he willingly proffers, cannot pay him, they are too poor, wherefore it is right and just that as he has had to study for his knowledge, and as he brings spiritual consolation to people, he has not the time nor the right to work manually and earn a living. Therefore it becomes the duty, the privilege and the honor that those whom he has assisted shall in their turn assist him and pay to some small extent with the food which he has to keep body and soul together.

After his meal the monk will rest awhile, and then, rising to his feet and cleaning his bowl with fine sand, he will pick up his staff and stride off into the night often traveling beneath the light of a brilliant tropical moon. The monk travels far and fast, and sleeps little. He is a man respected throughout the Buddhist countries.

We, too, should be willing to give in order that we may receive. In the days of long ago it was a divine law that all men should give a tenth of their possessions that good may thereby be wrought. This "tenth" became known as a "tithe," and soon it became an integral part of life. In England, for example, the churches could levy a tithe on all property, on everything that a person possessed.

This money was devoted to the upkeep of the church and provided the stipend of the incumbents of a living. It is interesting to note that some ten years ago in England there were a number of law cases where hereditary landlords made a great commotion in the law courts of the land in order that the tithes imposed by the Church of England should be set aside. The hereditary landlords were complaining that having to pay a tenth of their income was ruining them. Actually, they were being ruined by not giving willingly, for unless one gives willingly it is better not to give at all.

Nowadays standards are rather different from what they were years ago. No longer do people live on tithes nor do they pay tithes, and that is a pity. It is essential that if one is going to progress spiritually one shall "tithe" for the good of others-and especially as "for the good of others" brings much good to oneself.

In short, we can only progress and be helped if we help others. We are aware of a number of very hard-headed business men of no great spiritual leaning who willingly give a tenth of their income for the good of others-and, more especially, for their own good. They do it not because they are religious, they do it because hard commercial experience and the facts of account books have taught them that in thus "casting their bread upon the waters" it comes back to them a thousandfold!

Moneylenders-who in some parts of the world are referred to as "financial

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corporations”-,are not always noted for spirituality nor for generosity, and it seems to us that if even one of these money-lender-financier gentlemen has sufficient faith in “tithing” then there must indeed be something very profitable in the scheme, and we know that many many hard-headed business men do just this.

The occult laws apply to the unspiritual as much as they do to the spiritual. It does not matter if a person studies a lot and reads a lot of spiritual books, that does not make a person spiritual. He might be just reading and deluding himself into thinking he is spiritual. The matter which he is reading may pass straight through his eyes and vanish into thin air without having once impinged upon the memory cells of his brain, yet this person will refer to himself as a “great soul” and really believe that his is making progress. Actually, he is usually very self righteous and very unwilling to help others, even though in helping others he would greatly help himself.

We repeat again that it is right and proper and profitable that a person shall give help to others. Incidentally, it is very helpful to the person who gives!

Tithe means, as we have said, a tenth. It also means a Way of Life because if one gives one also receives. We have in mind as we write a person who was given much help, much assistance; help and assistance which cost money, time, and specialized knowledge.

As fast as one trouble was cleared up for that person other troubles descended like a flock of starlings in a newly seeded field. We said “In order to receive you must first give.” The person was most offended, and gave us to understand that he was most generous and did everything possible to help others as the local newspapers would attest. Our contention is that if a person has to have ‘good deeds’ reported in the local newspapers, then that person is not giving in the correct way.

There are many ways in which we can give. We can, in addition to devoting a tenth of our income to good work, help others in their spiritual needs, or help them by the necessary consolation when they fall upon evil times. In giving to others we give unto ourselves. Just as a business must have a good turnover in order that business may prosper, so must we have a good turn-over of giving in order that we may receive.

We must give to help others, we must give in order that we may be helped.

It is useless to pray that something be given to you unless you first show that you are worthy by giving to those who need it. Practice it, practice giving, decide how much you can give, what you can give, and how, and having worked out how and why and when, put it into practice, try it for three months. You will find that at the end of three months you are in pocket either spiritually or financially, or both.

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Will you study this, and study it again, and remember “Give that ye may receive,” “Cast your bread upon the waters.”

LESSON FIFTEEN

It is an old custom throughout the world to store one’s “loved treasures” in the attic-”treasures” which one holds onto for “old times’ sake.” Often they will lie half forgotten in the attic until-probably when one is searching for something else-one goes up those usually difficult stairs and prowls about in the dusty, musty cobweb-laden semi-darkness.

Here is the old dressmaker’s dummy reminding one irresistibly of the passage of years, for a dress made on that would no longer fit! There may be a case, or more than a case, of old letters. What are they-tied with blue ribbon? Or pink? As one looks about one comes across things which one had almost forgotten, things which revive affectionate memories and revive memories of sad times too.

Do YOU often prowl about in your attic? It is worth a visit every so often, for some useful things are stored in attics, things which bring back one’s memories; things which add up to one’s general knowledge. Problems which confronted us in days gone by may have been swept aside effortlessly by new-found know-ledge; by experiences gained-lessons learned-through the passage of the years.

But in this particular Lesson we are not going to ask you to go into YOUR attic; we are going to suggest that you come with us, follow us up the winding wooden stairs with the old handrail at the side, go up those creaking wooden stairs which makes one feel that they are going to break through at any moment, but they never do. Come with us into OUR attic, browse around, for this Lesson and the one after will be in the rooms of our “attic.” In it we have all sorts of little pieces of information which may not necessarily fit into a separate lesson, but they will be of undoubted interest to you and value. So think about our attic, read on and see how much of this applies to you, how much of it clears up little doubts, little uncertainties which may have nagged at your mind or plagued you for some time.

We browsed about quite a bit while we were preparing this Lesson, we poked around in various odd corners, upsetting quite a few theories and raising a lot of dust! We concentrated on the people who concentrate too much. You can work too hard, you know. We are quite aware of the old saying “A man was never killed by too much hard work,” but we maintain that if one works too hard at concentrating, then one travels backwards. In our work we frequently get letters from students who say “But I try so hard, I concentrate and concentrate, and all I get is a headache. I do not get any of the phenomena that you mention!”

Yes, that is a little “treasure” that we may stop awhile and examine:- One can often try too hard. It is a quirk of humanity, or, possibly more accurately, a

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fault of the human brain that if one tries too hard one makes no progress whatsoever, in fact, in trying too hard one sets up what can only be termed as “a negative feed-back.” We all know the stodgy fellow who really plods on through life always trying and trying, and trying far harder than anyone else would but he never gets anywhere, he is always in a state of confusion, of uncertainty. Again, when we overtax our brains we generate an excess charge of electricity that actually inhibits further thought!

You may not be an electronics engineer, but if electronics and electricity were used in the study of human brains, then those studies would be greatly facilitated. The human brain has much in common with electronics. Do you know, for instance, how the ordinary radio tube works? There is a filament which is heated by a battery or from the mains. That filament, being heated, gives off electrons in a completely uncontrolled manner. The electrons flow off, they stream off like a maddened crowd going to a football match. If these electrons are allowed to roam without being controlled in any way, then they are quite useless in radio or electronics. In a tube we have a glass envelope. The filament is in the envelope and as it gets hot the electrons are radiated everywhere, but that is useless; we want those electrons to be collected on what is known as a “plate” which is in close proximity to the filament. As things are, if there was only the filament and the plate the process of collecting the electrons would be wild, uncontrollable, there would be distortion of a radio program or whatever it was we were trying to receive. Engineers found that if they interposed what they termed “a grid” between the filament and the plate, and they introduced on to the grid a negative current, then they could control the flow of electrons between filament and plate. So this grid, which is indeed a grid-it is often a wire mesh-acts as what is known as a “grid bias.” If one applies too much grid bias, then no electrons will flow from the filament onto the plate, they are all repelled by the grid. By altering the grid bias to a suitable value the control can be as desired.

Back to our brain before you are tired of radio! When we concentrate too much, when we really “bend our brains” to a problem, we all too frequently “apply negative grid bias” which has the effect of inhibiting thought completely. So we must not try too hard, we must be sensible about it, we must at all times remember the old Chinese adage “softlee, softlee catchee monkey.” We must go about our concentration in such a manner that our brains do not become tired. Do only that which is within your capacity, take “the middle away.”

The Middle Way is an Eastern Way of Life. It means that you do not have to be too bad, but on the other hand you do not have to be too good, you have to be something in between. If you are too bad the police will get you, if you are too good, then you will be a stuffed prig or you will be unable to stay upon this Earth, because it is a fact that even Great Entities who come to this sad world of ours

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have to take some form of disability, some quirk of character, so that while upon Earth they are not perfect, for nothing perfect can exist upon this imperfect world.

Once again, do not try too hard, try to do a thing naturally, within reason, within your capacity. You do not have to go round offering slavish adherence to anything said by others. Use your common sense, adapt a thing or a statement to suit yourself. We might say "This is a red cloth," but you might see it differently, to you it might be pink or orange or even a light purple, it depends upon the conditions under which you saw that cloth; your lighting may be different from our lighting, your sight may be different from ours. So do not try too hard, nor adhere too slavishly to anything. Use common sense, use the middle way, the middle way is a very very useful thing!

Try this middle way, it is the way of tolerance, the way of respecting the rights of others and of getting your own rights respected. In the East priests and others study judo and other forms of wrestling, not because the said priests are belligerent, but because in learning judo and similar forms of fighting one learns to control oneself, one learns self restraint, and above all one learns to give way in order that one may win. Take judo; in this one does not use one's own strength in order to win a battle, one uses the opponent's strength in order that he may be defeated.

Even a very small woman knowing judo can defeat a hulking great brute of a man who does not. The stronger the man, the more fiercely he attacks, the easier it is to defeat him because his own strength causes him to fall more heavily.

Let us use judo or the strength of the opposition in order to overcome our problems. Do not tire yourself or wear yourself out, think out a problem that is bothering you, do not evade the issue as do so many people. Many people are afraid to look at a problem, they skirt around the edges of the problem probing tentatively but never getting anywhere. No matter how unpleasant a subject is, no matter how guilty you may feel about a thing, get right down to the root of your problem, find out what it is that troubles you, that frightens you. Then when you have discussed with yourself every aspect of the problem SLEEP ON IT! If you "sleep on a thing" it will be passed to your Overself who has much greater understanding than you have, for the Overself is a great entity indeed compared to the human body. When your Overself, or even your subconscious, can examine the problem and come up with a solution they will often pass the solution into your consciousness, into your memory so that when you awaken you may exclaim with delighted amazement that now you have the answer to that which was troubling you and which, from thence on will trouble you no more.

Do you like our attic? Let us move on to another little "treasure" which is lying about collecting a bit of dust. It is time that we looked in to it, gave it an

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airing and let it see the light of day once again, What is in this package? Let us open it and see!

Too many people nowadays think that to be truly good is, to be truly miserable. They think most mistakenly that one has to go about with a grim, sad face if one is "religious." Such people may be afraid to smile, not necessarily because it might crack their face, but it might-which is much worse!-crack the facade of their thin veneer of religious belief ! We all know of the grim old man who is nearly afraid to smile or is afraid to take the slightest pleasure from life in case he has a miserable time roasting in hell for a moment's lapse from grace!

Religion, true religion, is a joyous thing. It promises us life beyond this Earth, it promises reward for all that we have striven for, it promises us that there is no death, nothing about which to worry, nothing of which to be afraid. There is a fear of death ingrained in most humans. That is because if one remembered the joys of the afterlife one might be tempted to end this life and go on to happiness. That would be the same as a boy escaping from the classroom and playing truant, which does not lead to progress!

Religion, if we really believe in it, promises us that when we go beyond the confines of this world we shall no longer be in the company of those who truly afflict us, we shall no longer meet those who grate upon our nerves, who sour our soul! Rejoice in religion, for if you have the true religion it is indeed a thing of joy, and a thing about which one must rejoice.

We must confess, with great sadness, that many people who study occultism or metaphysics are among the worst offenders. There is one cult-oh no, we do not give names!-who are perfectly sure that they, and they only, are the Chosen; they, and they only, will be saved to populate their own little heaven. The rest of us-poor sinning mortals no doubt-are going to be destroyed in various heartily unpleasant methods. We do not subscribe to this theory at all, we believe that so long as one BE-LIEVES that is all that matters. It does not matter if one believes in religion or in occultism, one must BELIEVE.

Occultism is no more mysterious or complicated than the multiplication tables or an excursion into history. It is just learning of different things, learning of things which are not of the physical. We should not go into raptures if we suddenly discovered how a nerve worked a muscle or how we could twitch a big toe, they would be just ordinary physical matters. So why should we go into raptures and think that the spirits are sitting all around us if we know how we can pass etheric energy from one person to another? Please note that we say here "etheric energy" which is good English instead of "prana" or any other Eastern terms; we prefer when writing a Course in a language to adhere to that language!

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Rejoice! The more you learn about occultism and about religion the more you will be convinced of the truth of the Greater Life which lies ahead of all of us beyond the grave. When we pass the grave we merely leave our body behind us in much the same way as one can leave an old suit of clothes to be collected by the garbage man. There is nothing whatever to fear in metaphysical knowledge, nor is there anything to fear in religion, for if you have the right religion the more you learn about it the more convinced you will be that it is THE religion. Those religions who promise hellfire and damnation if you fall off the strait and narrow path are not doing their adherents a good service. In the old days, when people were more or less savages, it was possibly permissible to wield the Big Stick and try to frighten some sense into people, but now the outlook should be different.

Any parent will agree that it is much easier to control children by kindness than by constant threats. Those parents who keep threatening to call in a policeman or the bogeyman or to sell their children are the ones who cause a neurosis in the child and, later, in the race. But those parents who can control by firmness and kindness, and have their children living in joy, they are the ones who produce good citizens. We wholeheartedly subscribe to the view that one must have kindness and discipline; discipline should never mean harshness or sadism.

Again, let us rejoice in religion, let us be the “children” of the “parents” who teach with love, with compassion, and with understanding. Let us do away with all the falseness, all the baseness of terror and punishment and eternal damnation. There is no such thing as “eternal damnation,” no one is ever discarded, there is no such thing as a person being banished from the Spirit World!

Every single person can be saved no matter how bad he or she has been; no one has to be rejected. The Akashic Record, with which we shall deal later, tells us that if a person is so terribly terribly bad that nothing can be done with him for the moment he is merely delayed in his evolution, and is later given another chance to come along with “another round of existence” in much the same way as a child who played about in class, and should not pass the end of term examinations, does not move up to a higher grade with his fellows but is kept back to study the curriculum all over again.

One would not say that a child is toasted over a slow fire or tossed to hungry devils for mastication because he skipped some of his lesson work or played truant a few times. The teachers assigned to him might talk to him rather more firmly than he liked, but apart from that no harm would come to him, and if he were expelled from that particular school he would soon have to enter another or be in trouble with the truant officer! So with the humans on Earth. If you mess up this chance, don't be too disheartened, you will always get another. God is not sadistic, God is not out to destroy us but to help us. We do God a grave disservice when

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we think that He is always on the lookout to tear us to pieces or toss us to the waiting devils. If we believe in God let us believe in mercy, because in believing in mercy we shall have mercy, but let us also show mercy to others!

While we are on this subject let us turn over another box, one which has been collecting a lot of dust because no one in the past seems to have been interested in this particular package. Turn it over and see what it says.

According to the Akashic Record the Jewish people are a race who, in a previous existence, could not make progress at all. They did all the things that they should not have done, and they left undone the things that they should have done. They gave them-selves up to all the pleasures of the flesh, they became excessively fond of food, fat oily food so that their bodies became cloyed and clogged, and their spirits were not able to soar into the astral by nights but were instead bound by their gross fleshly envelopes.

These people whom we now call "Jews" were not destroyed nor subjected to eternal damnation. Instead they were set off on a fresh round of existence in much the same way as children who play about in class may even be expelled from that school for unruly behavior, and they may set off to a fresh school and start off in a different class. So for the Jews. In the present round of existence are people who are in a round for the first time, and when they come in contact with the Jews they are puzzled, confused, and afraid. They do not understand what is different about a Jew, they sense that something is different, they sense that a Jew has some knowledge which appears to be not of the Earth, and so the man and woman in a round for the first time wonders and fears, and what a person fears that they persecute. Thus it is that the Jews, being an old old race, are persecuted because they are having to work their way through a round once again. Some people envy the Jews their knowledge, their endurance, and again, those things which are envied one tends to destroy. But we are not dealing with Jews or Gentiles, we are dealing with joy in religion; joy, pleasure, makes you learn a thing which you would not learn through terror. There are-we cannot repeat it too often!-no such things as eternal torments, there are no such things as fires which are going to singe your skin off and make you feel awfully hot about the whole affair. Examine your thinking, examine that which you have been taught and think how much more reasonable it is that you should have joy and love in your religious belief. You are not responsible for a sadistic father who is going to beat you up or send you into perpetual darkness. Instead you are dealing with Great Spirits who have gone through all this long long before humans were ever thought of; they have been through it all, they know the answers, they know the troubles and they have compassion. So-from our attic treasure we say "Rejoice in religion," smile about your religion, have a warm feeling about your God no matter what you call Him, for He is ever ready to send down healing waves to you if only you will get

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this terror, this fright, out of your system.

But now it is time for us to leave this attic of ours and to go down the stairs again, those old creaking stairs. But soon-in the next Lesson-we shall ask you to rejoin us in the "attic" once again, for, looking about, we see there are quite a number of little items lying on the floor or on the shelves around which will be of interest and, we hope, profit. May we see you in the attic in the next Lesson?

LESSON SIXTEEN

So we meet again in our attic! We have cleaned up the place a bit and discovered a few fresh items. Some of them will perhaps shine a little ray of Light onto a doubt which you have had for some time. Look at this for a start: here is a letter which we received some time ago. It says-shall I read it to you?

"You write much about fear, you say that there is nothing to be afraid of except fear. In your answer to my question you told me that it was fear that was keeping me back, preventing me from progressing. I am not conscious of fear, I do not feel afraid, so what can the matter be?"

Yes, that is quite an interesting problem! Fear is the only thing that can hold one back. Shall we have a look at it? Sit down a moment, let us discuss this problem of fear.

All of us have certain fears. Some people are afraid of the dark, others are afraid of spiders or of snakes, and some of us may be aware of our fears, that is, we have fears which are in our consciousness. But-wait a moment!-our consciousness is only a tenth of us, nine tenths of us are subconscious, so what happens if the fear is in our subconscious?

Often we will do things under some hidden compulsion, or we will refrain from doing something because of a hidden compulsion. We do not know why we do a certain thing, we do not know why we cannot do a certain thing. There is nothing on the surface, there is nothing that we can "pin down." We act irrationally and if we went to a psychologist and we lay on that couch for long, long hours, at last it may be dragged out of our subconscious that we had a fear because of something that happened when we were small babies. The fear would be hidden, hidden from our awareness, working at us, nagging at us from our subconscious, it would be like termites attacking a wooden framed building. The building to all cursory inspections would appear to be sound, flawless, and then, almost overnight, it would collapse under the influence of those termites. The same happens in the matter of fear. Fear does not have to be conscious to be active, it is most active when it is subconscious because then we do not know that it is there, and, not knowing that it is there, there is nothing we can do about it.

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Throughout the lifetime of all of us we have been subjected to certain conditioning influences. A person who has been brought up as a Christian will have been taught that certain things are “not done,” certain things are distinctly forbidden. Yet people of a different religion, brought up differently, are permitted to do such things. So in looking into the question of fear we have to examine what has been our racial and family background.

Are you afraid of seeing a ghost? Why? If Aunt Matilda was kindhearted and generous, and loved you dearly during her life-time there is no reason whatever to suppose that she is going to love you less when she has left this life and has gone on to a far better stage of existence. So why fear the ghost of Aunt Matilda? We fear the ghost because it is something alien to many of us, we fear a ghost because it may have been taught in our religion that there are no such things, and that one cannot see a ghost unless one is a saint or an associate of saints, or something. We fear that which we do not understand, and it is worth thought that if there were no passports, no language difficulties, there would be less wars because we are afraid of the Russians, or the Turks, or the Afghanis, or something else because we do not understand them, we do not know what “makes them tick,” or what they are going to do against us.

Fear is a terrible thing, it is a disease, it is a scourge, it is a thing that corrodes our intellect. If we have certain reservations about a thing, then we must dig down and find out why. For instance, why do certain religions teach that there is no such thing as reincarnation? One obvious example is this; in the days of long ago the priests had utter power and they ruled people by terror, by the thought of eternal damnation. Everyone was taught that they had to make the best of this life because there would be no other opportunity. It was known that if people were taught of reincarnation they might tend to slack in this life and pay for it in the next. In connection with this, it used to be perfectly permissible in the China of long ago to contract a debt in this life to be paid in the next! It is also worth remarking that China became decadent because the people believed so much in reincarnation that they did not bother much in this life, instead they just sat around taking their canaries out in cages under the trees at night, and deciding that they would make up for it in the next life, this one would be more or less of a vacation! Well it did not work that way, and so the whole Chinese culture became decadent.

Once again, examine yourself, your intellect, your imagination. Give yourself “deep analysis” and find out what it is that your subconscious is trying to bottle up, what it is that is making you so afraid, so worried, so “jittery” about certain things. When you dig that out you will find that there are no more fears. It is fear which stops people from doing astral traveling. Actually as we well know, astral traveling is remarkably simple, there is no effort to it, it is as simple as breathing and yet most people fear it. Sleep is almost death, sleep is a reminder of death, a

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reminder that eventually we shall go off into a deep sleep, and we wonder what will happen to us when death, instead of sleep, claims us. We wonder if during our sleep someone will sever our Silver Cord and we will be off. That cannot happen, there is no danger in astral traveling, there is only danger in fear, in fear that you know and more danger in fear that you do not know. We suggest again, and again, get down to this problem of fear. That which you know and understand is not fearsome, so get to know and understand what it is that you now fear.

We devoted a lot of time to that little incident, did we not? We must move on, for there is much yet to engage our attention, much yet to be dealt with before we can draw the curtains on this Lesson and move on to the next. Look about you, look about in our attic.

Does anything in particular attract your attention? Do you see that ornament over there? OUT OF THIS WORLD, isn't it? Oh! We may have started something with that saying! "Out of this world!" There are many sayings in common use which are truly descriptive of things. A man might say that he has seen something so beautiful that it was "right out of this world." How true that is! When we get beyond the confines of this carbon molecule existence, with all its pains and trials and tribulations, we can hear sounds and see colors and have experiences which are, quite literally, "out of this world." Here are we confined in the cave of our own ignorance, we are confined by the bonds of our own lusts, our own wrong thoughts. So many of us are so busy "trying to keep up with the Jones's" that we have no time to look about us. We have the mundane whirl of existence, we have to earn our living, then there are social obligations. After that we have a certain amount of sleep, so it seems that all our life is planned in one whirl, one mad rush, there is never time for any-thing. But-wait a minute-is there any need for all this rush? Can we not arrange somehow to have even as little as half an hour each day, and devote it to meditation? If we will meditate we can get right out of this world. We can, with a little practice, get into the astral and into the next world. The experience is exhilarating, elevating. When we elevate our spiritual thinking we increase our rate of vibration, and the higher we can perceive on our "piano scale"-do you remember that scale?-the more beautiful the experiences which we may undergo.

"Out of this world" should be our objective, of course. We want to get out of this world when we have learned our lessons, but not before. Look again at our classroom experiences. Many of us may have been heartily sick of staying in a stuffy classroom on a warm summer's day listening to the droning voice of a teacher churning out stuff which really had no interest for us. Who wanted to know about the rise and fall of a certain Empire? We felt we should be much better off out in the open, we desired above all things to get away from that classroom, that hot and stuffy room with the dull voice droning on. But we could not do so, if we had

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just run out there would have been sure retribution from the teachers, if we had skipped our lessons we should have failed our examinations and instead of passing on to another grade we should have been kept back in that same monotonous classroom with another lot of students who would look upon us as curiosities and dunces because we had “failed to make the grade.”

Let us not, then, get “out of this world” permanently until we have learned that which we came to learn. We can look forward confidently to joys, to ease and to spiritual perfection when we leave this world for that which is so much more glorious. We should always keep in mind that we are here as one serving a prison sentence under particularly doleful conditions. We cannot see how dreadful this Earth is while we are here, but if you could move out now and look down you would have quite a shock, you would be most unwilling to return. That is why so many of us cannot do astral traveling because, unless one is prepared, it is indeed an unpleasant experience to return, all the joy is the other side. Those of us who do astral traveling look forward to the days of our release, but we also make sure that while we are in “our prison cell” we behave as best we may, for if we do not behave we lose our “remission time.”

So-let us do the best we can upon Earth so that when we come to pass from this life we are prepared and ready for the greater things of the life beyond. It is worth the small effort involved in living here.

We seem to be very busy in our attic, shifting items, knocking the dust off some which have been sorted for a long time, but let us move on to the other side of this room, let us look at another little item:

Many people think that “seers” are always looking at one’s aura, always reading one’s thoughts. How wrong they are! A person with telepathic ability, or the power of clairvoyance, is not always reading thoughts or examining the aura of friends or enemies. Some of the things we should see would be far too unpleasant, far too unflattering. Some of them would indeed burst the balloon of our own imagined importance! There is too much else to do. We have in mind a certain person who sometimes visits us; she will start a sentence and utter three or four words, and then trail off with “but I don’t have to tell you anything, do I? You know everything by just looking at me, don’t you?” That is not so!

We could “know everything,” but it would be morally wrong to do so. Have no fear about seers, occultists, clairvoyants, and others, for if they are of good morals they will not be peering at your private affairs even with your invitation. If they are not of good morals they cannot do it anyway! We want to tell you here that the back street “seer” who tells your fortune for a trifle has no real “seeing” ability. She is usually a poor old woman who cannot make money in any other way. Probably at some time she had clairvoyant abilities, but you cannot do such things

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on a commercial basis, you cannot tell a person clairvoyantly things about themselves for money because the mere fact of the passing of money causes the telepathic ability to wane. And the back street seer cannot always “see,” yet, if she has taken money, then she must put on some sort of a show. Being quite a good untrained psychologist she will let you do the talking, and will then tell you the things that you told her, and you, being deluded by the term “seer,” will exclaim with wonder at how accurately she has told you what you want to know!

Have no fear that clairvoyants are looking at your affairs; would you be happy if you thought that you were busy in your own home, writing a letter maybe, and someone came into your room, peered over your shoulder and read what you were writing? Would you like that person to go through your possessions picking up this and reading that, and getting to know all about you, getting to know all that you had, all that you thought about? Would you like to think that a person was tuning-in all the time to any telephone conversation that you had? Of course you would not! Let us say once again that a person of good character does not read your thoughts all the time, and a person of bad character quite definitely has not the ability! That is a law of the occult; a person of bad character is not clairvoyant. You might hear a lot of tales about a person who sees this and that and something else. Discount nine hundred and ninety nine percent of it!

A clairvoyant will always wait for you to tell him or her what you want to discuss. The clairvoyant will not intrude into the privacy of your thoughts or of your aura, not even if you invite that clairvoyant to do so. There are certain laws of occultism which must be adhered to most rigidly, for if one breaks those laws one can be punished in much the same way as one can be punished if one breaks a man-made law on Earth. Tell the clairvoyant what you want to tell-he or she will know if you are telling the truth.

We will go so far as to admit that! Tell the clairvoyant whatever you want to, but make sure that if you do you tell the truth, other-wise you are deluding yourself only and not in any way deluding the clairvoyant !

So-remember once again, a good “seer” will not “read your thoughts” and a bad one CANNOT!

Now here is another little item which we might look at. It is this; so you don’t get on with your marriage partner? Well, that may be the “obstacle” which you have to overcome on Earth. Let us put it this way; horses are entered in races, and if one horse wins consistently, and apparently has no great effort in so doing that horse is handicapped. You can look upon yourself as a horse! You may have gone too quickly, too easily through your last “lessons,” in that case you may be handicapped with a partner who is not suitable for you. Make the best of it while you can, remembering that if your partner is really incompatible with you, then you

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will never, never come into contact with him or her in the life beyond this Earth. If a man picks up a screwdriver or a hammer that is just a tool which suits the need of a job at hand. The partner can be looked upon as a tool which enables one to do a certain job, to learn a certain lesson. A man may become attached to a screwdriver or a hammer, may become attached to it because it enables him to do a job that he has to do. But you may be sure that a man will not be so attached to his hammer or his screwdriver that he will want to take it with him "to the other side."

There is so much said and written about the "glory of humanity," but we are going to say that humans are not the greatest form of life. Humans on Earth, for example, are truly a rather scruffy lot, sadistic, selfish and self-seeking. If they were not they would not be upon this Earth, because people come to this Earth in order that they may learn how to overcome just those things. Humans are greater indeed when they get beyond life. But let us again make sure that we understand that if we have an unsuitable marriage partner here, or unsuitable parents, it may be because WE planned that as something which we would have to overcome. A person may have a vaccination or inoculation, they may, for instance, deliberately take a dose of smallpox (by way of inoculation) in order that they may be protected from a more severe and, perhaps fatal dose later on. So it is that our marriage partner or our parents may have been chosen in order that we could learn certain lessons from associating with them. But-we do not have to meet them again after we have finished this life, in fact, we cannot meet them if they are incompatible with us, for, we must repeat, when we are on the other side of death we are living in harmony, and if people are not in harmony with us they cannot associate with us. Many of us can indeed take comfort from that!

But the shadows of night are closing in, the day is coming to an end. We feel that we should not detain you any longer for you will have much to do before the night falls. Let us leave the attic and close the door gently behind us, close the door upon all the "treasures" contained therein. Let us descend those aged creaking stairs again, and go our separate ways in peace.

LESSON SEVENTEEN

Have you ever had a person walk up to you bubbling with excitement and then, almost grasping your jacket, burst out, "Oh! my DEAR! I had a most TERRIBLE experience last night; I dreamed that I was walking down the street without a single stitch of cloth-ing on. I was MOST embarrassed!" This has happened in various forms and various versions to many people. One may have had a "dream" in which one was suddenly transported to a drawing room full of elegantly dressed people, and then discovered that one has omitted to put on one's clothing. Or you may have had a dream yourself in which you found yourself standing on some street corner again either in some outlandish garb, or without any garb whatso-

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ever. That can be, you know, that can have been an actual astral experience. Those of us who can see people doing astral traveling have some amazing and amusing encounters. But this Course is not a discourse on witticisms, but instead it is designed to help you on what is, after all, a perfectly normal occurrence. Let us devote this particular Lesson to dreams, because dreams in one form or another happen to anybody, to everybody. From time immemorial dreams have been looked upon as omens or signs or portents, and there are even those who purport to tell fortunes by one's dreams? Others consider that dreams are just figments of the imagination when the mind is temporarily divorced from controlling the body during the process of sleep. This is quite correct, but let us get down to this dream business.

As we have discussed in previous Lessons, we consist of at least two bodies. We are going to deal with two bodies only, the physical and the immediate astral, but of course there are many more bodies. When we go to sleep our astral body gradually separates from the physical body and drifts up from the reclining physical. With the separation of the two bodies the mind is indeed separated. In the physical body there is all the mechanism in much the same way as one can have a broadcasting station, but when the an-nouncer goes off then there is no one left to send messages. The astral body, now floating above the physical, ruminates for some moments deciding where to go and what to do. As soon as a derision has been reached the astral body tilts feet foremost and settles down usually at the end of the bed. Then like a bird leaving a twig, the body gives a little leap upwards and is gone, soaring away at the end of the Silver Cord.

Most people, in the West particularly, are not aware of the actual occurrences of their astral traveling, they are not aware of any particular incident, but when they return they may have a warm feeling of friendship, or they may say, "Oh, I dreamed of so-and-so last night, he DID look well!" In all probability the person actually did visit "so-and-so," or whoever it was, because such travel is one of the simplest and most frequently undertaken; for some peculiar reason we always seem to gravitate to old haunts, we seem to like to go places where we have visited before, in fact the police have a statement to the effect that criminals always return to the scene of their crimes!

There is nothing at all remarkable in us visiting friends because we all leave the physical body, we all do astral journeying and we must go somewhere. Until one is "educated" to the subject one does not roam in astral realms, but instead clings tenaciously to known places on the surface of the Earth. People who have not been taught about astral traveling may visit friends overseas, or a person with a very great desire to see some particular shop or location will go and see the shop or location, but upon their return to the flesh and to awakeness they think-if they think at all!-that they have had a dream.

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Do you know why you dream? We all have experiences which are excursions into reality. Our "dreams" are as real as a journey from England to New York by plane or ship, or from Aden to Accra by similar means, yet we term them "dreams." Before delving further into the subjects of dreams let us remind one that since the Convention of Constantinople in the Year 60, when the leaders of the Christian Church decided what was to be embodied in "Christianity," much of the teachings of the Great Masters have been distorted or suppressed. We could add some very pungent comments on all this from information which we have obtained from the Akashic Record, but our purpose in preparing this Course is to help people to know themselves, not to tread on anyone's corns no matter how fallacious those "corns" of belief may be! Let us content ourselves with stating that in the Western hemisphere for several centuries past people quite definitely have not been taught anything about astral traveling because it does not fall into any portion of organized religion. Incidentally, let us remind you that we say here "organized religion"!

Again, in the Western hemisphere most people do not believe in fairies nor in Nature Spirits, and children who see fairies and Nature Spirits, and who undoubtedly play with such entities, are laughed at or scolded by adults who really should know better, for in this, as in many other cases, the child is far cleverer and far more awake than is the adult. Even the Christian Bible states that "Unless ye be as a little child you cannot enter into the Kingdom of Heaven." We could state this differently and say, "If you have the belief of a child uncontaminated by adult disbelief you can go anywhere at any time."

Children, being scoffed at, learn to disguise what they really see. Unfortunately they soon lose the ability to see other entities because of this need of concealing their real abilities. It is much the same in the case of dreams. People have experiences when their physical body is asleep, for of course the astral body never sleeps, and when the latter returns to the former there may be a conflict between the two; the astral knows the truth and the physical is contaminated and clogged by preconceived notions inculcated from childhood up to adulthood. Through conditioning adults will not face up to the truth, so there arises a conflict; the astral body has been off and done things, experienced things, seen things, but the physical must not believe in this because the whole teaching of Western people is to disbelieve anything that cannot be held in the two hands and pulled to pieces to see how it works. Westerners want proof, more proof, and still more proof, and all the time they try to prove that the proof is wrong. Thus we have the conflict between the physical and the astral, and that leads to a need for rationalization. In this case the dreams-so-called-are rationalized into some sort of experience, frequently with the weirdest results imaginable!

Let us go into it again; we could have all sorts of unusual experiences when

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astral traveling. Our astral body would like us to wake up with a clear memory of all these experiences, but again, the physical body cannot permit it so there is a conflict between the two bodies, and some truly amazingly distorted pictures come back into our memories, things which could not possibly happen.

Whenever anything happens in the astral which is contrary to the physical laws of the physical Earth there is conflict, and so fantasy sets in and we get nightmares or the most unusual happenings which one can imagine. In the astral state one can levitate, float up-wards, travel anywhere and see anyone, and visit any of the centers of the world. In the physical it is not possible to move across the rooftop, and thus it is, we repeat, that in the conflict between the physical body and the astral body there are such extremely distorted renderings of our astral traveling experiences which really nullify any benefit which is trying to be sent down by the astral. We get so-called dreams which do not make sense to us, we dream all sorts of rubbish, or so we say when we are in the physical, but the things which are rubbish in the physical are commonplace in the astral.

Let us return to our original remarks about walking down the street without a stitch of clothing on. Quite a number of people have had this highly embarrassing experience apparently in a dream, but, of course, it is not a dream at all! It arises from the fact that when one goes astral traveling one may forget all about wearing astral clothes! If a person does not “imagine” the necessary covering then we have the spectacle of someone traveling in the astral completely nude. Many times a person will leave the great excitement at having got free of the cloying flesh. Getting out of the body was the prime achievement leaving no opportunity for thinking about other things.

The natural body, we must remind you, is a body without clothing for clothing is a purely man-made convention which has no point in reality. We might digress here for a moment to tell you something else which possibly will intrigue you. In the days of long ago man and woman could see the astral of each other. Thoughts then were plain to all; one’s motives were absolutely open, and, we tell you again, that the colors of the aura flare most vividly and most strongly around those areas which people now keep covered! Mankind, and especially woman-kind, keeps certain areas covered because they do not want others to read their thoughts and their motives which may not be always desirable. But this, as we said, is quite a digression and has little bearing on dreams, it is a point, though, which may cause you to ponder on clothing.

When one is doing astral traveling one usually “imagines” the type of clothing which one would normally wear in the daytime. If this “imagining” is omitted a clairvoyant receiving an astral visitor may receive that person and find that he or she has not a stitch of clothing on. We have had people call on us in the astral

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and they were wearing either nothing or perhaps a pajama jacket, or some other quite "out of this world" garment which defies description and possibly would not be found in any lingerie catalogue of the present day. It is a fact also that people who are over-clothes-conscious will often imagine themselves-dream themselves up-clothing which they would not at all wear when in the physical body. But all this does not matter, because we again state that clothing is merely a convention of humanity and we do not suppose that when we got to heaven we shall be wearing clothing such as there is upon this Earth.

Dreams, then, are a rationalization of actual living events which occur in the astral world, and as we have previously stated, when one is in the astral one sees with a far greater range of colors and with far, far greater clarity. Everything is brighter, everything is "larger than life," one can see the most minute details, the colors are of a range far surpassing anything that can be upon this Earth. Let us give an example here.

We wandered out in our astral form far across the land and over the sea to a distant country. The day was brilliant with a vivid blue sky, and the sea beneath us had gentle white topped waves flicking up at us, but, of course, not touching us. We sank down upon a golden sand and stopped to examine the wondrous diamond-like structure. Every point of sand glittered like gems in the sunlight. We moved along gently over waving fronds of seaweed, we were amazed at the delicate browns and greens and the air bladders which seemed to be turning golden-pink. To our right was a rock of greenish tinge, it looked for a moment as if of the purest jade. We could see part way through the outer surface, we could see the veins and the striations, and we could see also some minute fossil-like creatures which had been embedded in the rock millions of years before. As we moved around we looked about us with eyes that seemed to be new, with eyes that saw as never before.

We could see what appeared to be transparent globes of color floating in the atmosphere, globes which were indeed the living force of the air. The colors were marvelous, intense, varying and our acuity of vision was such that we could see as far away as the curvature of the Earth would permit without causing us to lose any detail whatsoever.

Upon this poor old Earth of ours, while encased in flesh, we are comparatively blind, we have a limited range of colors and a poor perception of the shades of colors. We suffer from myopia, astigmatism, and other defects which make it impossible for us to see things as they really are. Here we are almost bereft of senses and perceptions, we are poor things indeed upon this Earth encased as we are in a sheath of clay, loaded down with lusts and grudges and clogged with the wrong type of food, but when we get out into the free world of the astral we

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can see-see with the greatest clarity-see colors such as we never saw upon the Earth itself.

If you have a “dream” in which you see with startling clarity, and in which you are delighted by the amazing array of colors, then you can know that you have not had an ordinary common dream, but are rationalizing a genuine astral traveling experience.

There is another matter which prevents many people from remembering their pleasures in the astral. It is this: When one is in the astral one is vibrating at a far, far higher rate than when one is encased in the body. It is an easy matter when leaving the body, because the difference in vibrations matters not at all when one is going “out,” the obstacles occur when we return to our body, and if we know what those obstacles are now we can consciously dwell upon them and help astral and physical vehicles to reach some sort of arrangement.

Let us imagine that we are in the astral, our flesh body is below us. It is vibrating at a certain speed, “ticking over” almost, while the astral body is aquiver with life, with vitality, for you are not bogged down with illness or with suffering in the astral! Perhaps it will help us if we put things in terms of the Earth. Let us consider that we are dealing with the problems of a person in a bus; the bus is traveling at, maybe, twenty or thirty miles an hour, and the passenger urgently desires to leave the bus, which, unfortunately, cannot be stopped. So the problem is that the passenger has to jump off the bus in such a manner that he alights in the roadway without hurting himself in any way at all. If he is careless he gets badly damaged, but if he knows how, it can be done easily for one often sees bus personnel doing it. We have to learn by experience how to get off the bus when the vehicle is moving, we also have to learn how to get into the body when the speeds of the two vehicles are different!

When we return from astral traveling experiences our problem is to get into the body. Again, we are vibrating in the astral at a much higher rate than we are in the physical, and as we cannot slow down the one nor speed up the other more than a very very limited amount, we have to wait until we can “synchronize a harmonic” between the two. With practice we can do that, we can slightly speed up the physical body and slightly slow down the astral body so that while they are still at widely dissimilar vibrations, there is a fundamental harmonic-a compatibility of vibration-between the two, and that enables us to “get in” safely. It is a matter of practice, instinctive, racial-memory practice, and when we can do that we can get all our memories intact.

Do you find this difficult to realize? Then let us imagine that your astral body is a phonograph pick-up. Your physical body is a phonograph record turning at what speed shall we say?-48 r.p.m.? Our problem is to put the needle onto the

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rotating record so that we hit upon one particular word or one particular musical note. If you think of the difficulties of putting this phonograph pick-up in contact with the record so that the previously determined word or musical note is chosen, then you will appreciate how difficult it is (without practice) to come back from the astral with memories intact.

If we are clumsy or unpracticed, and we come back without being "in synchronization" we awaken feeling thoroughly "out of sorts," we feel cross with everything; we have migraine, possibly we feel sick and bilious. That is because the two sets of vibration were united with a clash just as one can get disharmony and a very definite clash if one changes gear in a car in a clumsy manner. If we come back at the wrong rate of vibration we may find that the astral body does not fit exactly into the physical body, it may be tilted to one side or the other and the result is thoroughly de-pressing. If we are so unfortunate as to do this the only cure is to go to sleep again or rest as quietly as possible, not moving, not thinking if one can manage it, keeping quite still and trying to get the astral body free from the physical once more. The astral body will drift up and lift a few feet above the physical body, and then, if we allow it, it will sink down and come back into the physical body in perfect alignment. We shall not feel sick or depressed any more. It only takes practice and perhaps ten minutes of your time.

It is better to give this ten minutes and feel well, than jump up all in a rush and feel that you would be happy to die on the spot, because you cannot and will not feel better until you have been to sleep again and allowed your two vehicles to come completely into alignment.

Sometimes one comes back to awareness in the morning with memories of a very peculiar dream indeed. Possibly it may be of some historical occurrences, or it may be quite literally something "out of this world." In that case it may well be that for some specific reason connected with your training you have been able to contact the Akashic Record (we shall deal with that in a later Lesson), that you could see what happened in the past, or, more rarely, what will probably happen in the future. Great seers who make prophecies can often move the future and see probabilities, not actualities, for they have not happened, but probabilities can be known and foretold. You will see from this that, the more one can cultivate a memory of what occurs in the astral, the more benefits one can derive because there is no point in learning something with much toil and trouble if one is going to forget all about it within the next few minutes.

It frequently happens that one awakens in the morning thoroughly bad tempered, thoroughly hating the world, and all that is within it. It takes one many, many hours to recover from this really black and gloomy mood. There are a number of reasons for this particular attitude; one is that in the astral state one can do

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pleasant things, go to pleasant places and see happy people.

Normally one goes into the astral as a form of recreation for the astral body while the physical body sleeps and recuperates. In the astral one has a feeling of freedom, an utter lack of restriction and constriction, the feeling is truly wonderful. And then comes the call back into the flesh to start another day of what? Suffering? Hard work? Whatever it is it is usually unhappy. And so having come back, having been torn away from the pleasures of the astral one is truly unhappy and bad tempered on awakening.

Another reason, and not such a pleasant one, is that when we are on Earth we are as children in a classroom learning, or trying to learn, the lessons which we ourselves planned to learn before coming to the Earth. When we go to sleep it is so that the astral body can "leave school" and go home at the end of the day in just the same way as children return to their homes at the end of the day. Many times, though, a person who is self satisfied and complacent upon the Earth, thinking that he or she is a very important person, will go to sleep and then awaken in the morning in a thoroughly bad mood. This is usually because that person has seen in the astral that he is making a shocking mess of his life on the physical Earth, that all the smugness and all the complacency is not really getting him anywhere. It does not at all follow that because a person has a load of money and acres of property that he is doing a good job. We come to Earth to learn specific things just as a person going to a school or college learns to do specific things.

It would be quite useless, to give you an example, for a college student to enroll for a course leading to a doctor of divinity degree and then for no explainable reason find that he was going to collect all the trash, all the garbage, from some local town! Too many people will think that they are doing extraordinarily well because they are amassing money by swindling other people, by overcharging, by generally profiteering and giving "bad deals."

Those people who are "class conscious" or the nouveau riche are not really proving anything except that they are making a re-sounding failure of their life upon Earth. There is a time when everyone has to face up to reality, and reality is not upon this Earth, for this is the World of Illusion wherein all values are wrong, where for purposes of tuition one believes that money and temporal power and position are all that matters. Nothing could be further from the case than this, for the mendicant monks of India and elsewhere are of more spiritual value to the future life than the high-powered financier who lends out money at exorbitant interest to poor people who are hard-pressed and really suffering. These financiers (really they are money-lenders!) really wreck the homes and the futures of those who are so unfortunate as to fall behind with one of the extortionate payments.

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Let one of these high-powered financiers and others of their ilk go to sleep, and assume that for some particular reason they can get free from the flesh and get far enough to see what sort of a mess they are making. THEN they come back with a perfectly shocking memory, they come back with an awareness of what they really are and with a determination that they will “turn over a new leaf.”

Unfortunately when they come back into the physical, being of a low type anyway, they cannot remember and so they just say that they have had a disturbed night, they shout at their subordinates and generally bully everyone in sight. And so they give way to “Monday morning blues,” but sadly enough they do not let this occur on Monday morning only but almost every other day!

“Monday morning blues.” Yes, that really is the case, and for a special reason. Most people have to work fairly regularly, or at least put in regular hours of work during so many days a week; at the end of the week there is a period of relaxation, a change of vocation and often of venue. People sleep more peacefully at the end of the week and so the astral body goes out and travels further, it goes up to where perhaps it can see what sort of a job the physical is doing on Earth, and then when it returns so that the physical body can start work on the Monday morning there is generally much gloom which is the cause of “Monday morning blues.”

Yet another class of people should engage our attention even if for a few moments only; those who sleep little. These people are unfortunate enough to have so much on their astral conscience that the astral body is not at all willing to leave the physical and go out and face up to things. Often a drunkard will be afraid to fall asleep because of the quite interesting entities which gather around his emerging astral body. We have already dealt with “pink elephants” and other fauna and flora of that type.

The physical, in such a case, will stay awake and be the cause of much suffering in the physical and on the astral. You have probably known people who are on edge all the time, they are on the move all the time, they are “jittery” and cannot rest for a moment. All too frequently these people are those who have so much on their mind-on their conscience-that they just dare not rest in case they start to think and realize what they are, and what they are doing, and what they are undoing. So the habit starts-no sleep, no relaxation, nothing which gives the Overself an opportunity of really getting in touch with the physical. These people are like a horse which has taken the bit between its teeth and is bolting wildly down the road to the danger of all. If people cannot sleep, they cannot profit by a life on Earth, and not profiting in this life then they have to come again to do a better job next time.

Do you wonder how to decide whether a dream is a figment of the imagina-

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tion or is a distorted memory from an astral journey? The easiest way is to ask yourself, do you see things with greater clarity in that dream? If you do, then it is a memory of astral traveling. Were the colors more vivid than you can remember seeing them upon Earth? Then, again, it is astral traveling. Often you will see the face of a loved one, or have a strong impression of a loved one; that is because you may have visited that person by astral traveling, and if you go to sleep having in front of you a photograph of the loved one, then you can be sure that you are going to travel there when you close your eyes and let yourself relax.

Let us take the other side of the coin. You may have awakened in the morning ruffled and not a little angry, thinking of some particular person with whom you are definitely not in harmony. Perhaps you went to sleep thinking of that person, thinking of some dispute, some wrangle with which you and he were engaged. You may have visited him in the astral, and he, also in the astral, discussed with you a solution of the problems. You may have settled the matter, you may both have determined in your astral states that upon Earth you would remember the solution and you would come to an amicable agreement. Or, on the other hand, the battle may have been of even greater intensity so that when you came back to the Earth you had even greater antipathy to each other than before.

But no matter whether you had an amicable arrangement or not, if, in coming back to the physical, you had a bad jerk or did not synchronize yourself with your physical body, then all your good intentions, all your good arrangements would be shattered and distorted, and upon awakening your memory would be of disharmony, dislike, and bitter frustrated rage.

Dreams-so-called-are windows into another world. Cultivate your dreams, examine them, when you go to sleep at night decide that you are going to "dream true," that is, decide that when you awaken in the morning you will have a clear and uncontaminated memory of all that happened in the night. It can be done, it is done, it is only in the Western world where so much doubt, so many shouts for proof are heard, that people find it difficult. Some people in the East go into trances which, after all, is only one method of getting out of the physical. Others fall asleep, and when they awaken they have the answers to the problems which perplexed them. You too can do this, you too, with practice, and with a sincere wish to do it only for good can "dream true" and open wide that window into a most glorious phase of existence.

LESSON EIGHTEEN

We have known each other for some time now through the medium of this Course. Perhaps we should pause a while to take stock of our position and look about us, and think of what we have read and presumably what we have learned. It is essential to stop every so often for the purpose of recreation. Do you ever

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think that “recreation” is really “re-creation”? We mention this point because it is all tied in with tiredness; if one becomes tired one cannot do one’s best work. Do you know what happens when you get tired?

We do not have to have great knowledge of physiology in order to understand why we get stiff and sore if we overtax a muscle. Let us consider that we have been repeating a certain action, perhaps lifting a heavy weight with the right arm. Well, after a time the muscles of the right arm begin to pain us, we get a most peculiar sensation in the muscles and if we continue too long we suffer real pain instead of just soreness. We should look into this even closer.

During this Course it has been stressed that all life is electrical in origin. Whenever we think we generate an electric current, whenever we move a finger even we send an electric current in the form of a nerve impulse which “galvanizes” a muscle into action.

But let us consider our arm which we have abused with overwork; we have been lifting something too often for too long and the nerves which carry the electric current from the brain have become overstressed. In much the same way, if we get an ordinary house fuse and you overload it, the fuse may not immediately blow but instead it will show evidence of overload in that it becomes discolored. So with our nerves leading to muscles, they become overstressed with the passage of continuous current, and the muscles themselves get tired of expanding and contracting continuously.

Why do they get tired? That is easy to answer! When we move a limb our muscles become stimulated from the brain. The electric current causes secretions to flow in the muscular structure which causes the strands of muscles to strain apart, so that if you get a whole strand, or collection of strands, straining apart the result is to decrease the total length, and that means a limb had to bend. That is all right—we are not going into physiology—but a secondary result is that the chemicals involved in causing the striations of muscles to strain apart becomes crystallized and embedded in the tissue. Thus it is that if we send these secretions, these chemicals, into the musculature more quickly than the tissue can absorb them, the result will be crystals, and those crystals having very sharp edges will cause considerable pain if we persist in our attempts to move the muscles. We can only wait perhaps a day, or two days: until the crystals have again been absorbed and the fibers of the muscles are again free to slide smoothly and effortlessly over each other. It is worth noting in passing that when one has rheumatism one has crystals in various susceptible portions of the body which lock tissue together. Actually, any person with rheumatism can move the afflicted limb, but to do so would cause intense pain because of the crystals lodged in the tissue. If we could find some way of dissolving the crystals, then we should be able to cure rheuma-

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tism, but that is not yet.

This is rather taking us away, though, from our original intention to consider some of the things we have learnt, or, on second thoughts, perhaps it is not! If you are trying too hard you will not get anywhere because your brain will become overtired. Many people cannot adopt the Middle Way because they have been brought up to believe that only the hardest work merits results.

People strive and slave, and they get nowhere because they are over-trying. Sometimes people who try so hard become overtired, and then they say horrible things because, quite literally, they are not in possession of their full senses! When we become tired the electric current produced in the brain fades, it becomes less, and so the "negative" electricity overrides the positive impulses making us bad tempered. Bad temper is the opposite of good temper, it is the negative aspect of good temper, and if we let ourselves get bad tempered through overtiredness, or through any other cause, it means that we are in effect corroding cells which produce current within us. Do you drive a car? Do you ever look at the battery of your car? If you do you will at times have seen a most unpleasant greenish deposit around one of the terminals of the battery. In time it will eat away the wires leading from the battery to the car itself. In much the same way, if we neglect ourselves as we had neglected that battery, we find that our own ability becomes seriously impaired and we then have a pattern of bad temper.

Sometimes it will be, a wife who started out her married life full of the best intentions will give way to a little nagging doubt about her husband; she will voice those doubts, and by repeating those doubts a few times she will establish a habit, and thus possibly without knowing anything about it she will turn into a nagging shrew of a housewife, one of the most unpleasant creatures of this world! Keep good tempered, you will keep better health, do not go in for these slimming fads because the well-padded person is invariably better tempered than the skinny wreck who totters around with almost a rattle of bones!

This matter of the "Middle Way"; it is clear that one should do one's best under all circumstances. It is equally clear that one cannot do more than one's best and effort beyond "one's best" is merely lost effort which needlessly tires one out. Look upon it as one would a generating station; we have an electric generating station which is providing light for a certain number of lamps. If the generator runs at such a speed, or provides such an output that the needs of the lamps are easily fulfilled, then the generator is working well within its capacity. But if for some reason the generator is speeded up and the output is far greater than can be absorbed by the lamps, all the excess output has to be shunted off somewhere-wasted-and it also wastes the life of the generator which is running too fast needlessly.

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Another way to put it is this; you have a car and you want to go along the highway at, perhaps, thirty miles an hour (most people want to go a lot faster than that, but thirty miles an hour is good enough for our illustration!). If you are a sensible driver you will be in top gear just rolling along at thirty miles an hour with the engine rotating quite slowly. At that speed there will be very, very little wear, and no strain at all on the engine which is working well within its capacity. But supposing you are not such a good driver and you charge along the highway in the lowest gear at thirty miles an hour! Then the engine may be going five or six times faster because of the gearing and the engine will be putting out perhaps as much power, as much effort, as it would need to do a hundred miles an hour in top gear. So you get a lot of noise, a terrific petrol consumption, and five or six times as much wear to accomplish the same aim as you would do in top gear.

The Middle Way, then, means taking the sensible course, working , just as hard as is necessary to accomplish a specific task, but not frittering away your life and your energy in overworking!

Too many people think that they have to work and work and work, and the harder they work to accomplish an objective, the more merit accrues to them. Nothing would be further from the case, one should always-we cannot repeat it too often-work only hard enough to do the task in hand.

But let us get back to recreation. Recreation, as we have said, is re-creation. If we tire ourselves it means that only certain muscles, only certain areas, of the body have become tired. If, for instance, we have been lifting our right arm too much, perhaps shifting bricks, perhaps shifting books, then the arm will begin to tire, will begin to ache, but our legs are still in working order as are our ears or our eyes. So let us “re-create” ourselves by going for a walk, by listening to good music, or by reading a book. In doing so we shall be using other nerves and other muscles and we shall actually be drawing off any surplus charge of neural electricity from the muscles which have been overstressed and now need to relax. So in recreation you re-create yourself and your abilities.

Have you been working quite hard trying to see your aura? Trying to see the etheric? Perhaps you have been trying too hard.

If you have not had the success which you desire do not be disheartened, it takes time and patience and quite a lot of faith, but it can be done. You are trying to do something which you have not done before, and you would not expect to become a doctor or a lawyer or a great artist overnight, you would expect that if you were to become a lawyer you would have to go to school, then to high school, and on to some university. It would take time, it might take years, you would be working conscientiously for many many hours each day, and perhaps many many hours each night to attain your objective of being-what?-a doctor? A lawyer? A

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stockbroker? It all boils down to this; you cannot achieve results overnight. Many of the Indian philosophies tell one that under no circumstances should one try to see clairvoyantly in less than ten years! We do not subscribe to that view at all, we believe that when a person is ready to see clairvoyantly, then they will see clairvoyantly, but we do subscribe to the view that one cannot attain results overnight, you have to work for what you are going to get, you have to practice, you have to have faith. If you are studying to be a doctor, then you have faith in your teachers, you have faith in yourself, you do your lesson work in class, you do your homework when out of class, and still to train to be a doctor takes years. When you are studying with us, and trying to see the aura, how long do you study? Two hours a week? Four hours a week?

Well, however long it is you are not studying eight hours a day and doing homework as well. So-have patience because the aura can definitely be seen and will be seen if you have that patience and faith.

We throughout the years have had a tremendous amount of correspondence from people all over the world, even from people behind the Iron Curtain. There is a young girl in Australia with marked powers of clairvoyance, she had to hide her abilities because her relations think that there is something “peculiar” about her if she says that she knows what they are thinking or if she can discuss the state of their health. There is another lady in Toronto, Canada, who, in a period of just a few weeks, can see the etheric, she can see the etheric power streaming from finger tips, and she can see the “lotus flower” waving on the top of a head. Her progress has been quite marked, she can see the etheric almost in its entirety, and we understand that she is now beginning to see the aura. She is one of the fortunate ones who can see Nature Spirits and the aura of flowers. As an artist she has been able to paint flowers with the aura around them.

To show you that clairvoyant powers are not limited to any locality, but are universal to the world, we are going to quote a letter from a very talented lady in Yugoslavia. We wrote to this lady and told her that we would like to incorporate within this Course something of her experience, and so she wrote us a letter giving us permission to quote from it. Here is what she writes. We have altered the English very slightly to make it easier for people to follow. Here it is :

“Dearest Friends in other parts of the world! We really live in a time which asks us day by day-to be or not to be. The time is over to sit like a cat behind the stove. The life as well as the eternity puts before us the question Yes or No? What Yes or No do we mean? We mean shall we starve our soul and make our body ill, or feed our soul and make our body healthy, beautiful and in harmony. Why I always speak about the soul, something we cannot see, what the surgeons cannot take out and present to us on a plate? Dearest Friends, if you believe in the exist-

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ence of the soul or not, the soul IS there! Have you a moment of time to spare please? Do not run to the cinema nor to the football match nor go shopping or to a motor car, listen for a moment, for this is a very important matter indeed.

“In the Western part of our Earth we have not very many people who can see the so-called invisible world, who can see the auras of people. That means the light or the shadow, if there is a light or a very earthbound soul around the body, and especially around the head of a person. The soul is the eternal, undisturbable part of us, it is our Higher Body and without it we could not exist. I had the gift to see auras from my earliest days.

“When I was a little child I thought that all people could see what I could see. Later, when they called me a liar or declared me insane, I understood that other people could not see what I saw. Let me point out the way that I follow.

“Have you ever noticed the lines around the wood in the inner part of a tree? It indicates the years during which the tree has lived, you can tell of the lean years and of the fruitful years. Nothing at all remains without signs. Nothing. I once stood before an old church and saw what other people could not see on the Earth. Around the building was a wonderful light, around this light following the form of the building were fine lines as in the wood. I looked over the lines and told the people about them. It was a line for every century exactly, it was at the old church of Remete near Zagreb, the capital of Croatia. From that time I was able to tell the lines around old buildings and to say how old they were. Once a friend asked me ‘How old is this chapel?’ ‘I see nothing,’ I answered, ‘Not a line around yet, only a light.’ ‘All right,’ she said, ‘This chapel is not a hundred years old yet.’

“You see, if a building has its ‘soul’ how much more has something living. I can see the aura of the wood, of the trees and the meadows, the flowers, and especially after sunset. This mild but intense light around all living creatures, around your dog as well as around your cat.

“Do you see the little bird there singing its evening song? How sprays of light are around the little bird, its soul flickering with happiness. But also, that little bird, a boy came and shot it down. The little aura flickered still a moment, and then vanished. It was like a cry through Nature. I saw it, I felt it, and I talked about it, and they called me a fool.

“When I was eighteen years of age I stood before a mirror one day. It was nightfall and I was preparing to go to bed. The room was nearly dark, I was in a long white nightgown. All at once I saw a light in the mirror. It attracted me, I looked up and saw around me a blue and then a golden flame. Not knowing about the aura I was frightened and I ran down to my parents screaming, ‘I am burning.’ It hurt me not at all, but what was it? They gasped at me, and then turned the light

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on during which time they saw nothing. But they turned the light off, and then they saw me as in living golden flames. Our servant came in and screamed with fright. She turned and ran away. I remembered then what I had seen on other beings, but it was rather different when I saw it on myself. Now I was really frightened. My father turned the light out and on, and out and on, and it was always the same—when the light was out I glowed with the golden light, when the room light was on my glow could not be so clearly seen.

“I found all this interesting when I felt sure that I was not being harmed at all, and from then on I took very great interest in looking at the aura of other people.

“Do you know what fear means? In war I often was very frightened seeing the aura of my fellow-men when the bombers went over us and the bombs fell down. Once when I was in a prison under the Nazi regime I was in a cell condemned to death. I was taken to the torture chamber because I had certain information which my keepers wanted. I saw the aura of other people who were being tortured, it was terrible, so narrow round the body, so poor and without real light, nearly vanishing, nearly dying away, and worse still, when I heard the cries of agony dying of torture the aura itself flickered. Something rose in me, however, something of a holy force. Was there not written in the Holy Scriptures ‘Fear only those who kill the soul, but not those who kill the body’? I began to concentrate, and to try and cheer up the others, I felt healthier. Another woman helped me in this task, and at last the cell containing those condemned to death began to be more cheerful, we all began to sing. I came through all the questionings and all the long hours, and all the pain unharmed because I concentrated on eternity, I concentrated on the Real Life after this awful dream. The torturers could do nothing with me, and at last, angry, they threw me out of the prison because I was demoralizing them!

“If I had given way to fright, to terror, I and my sixteen comrades—victims of persecution—would have been killed.

“We of the West, we Europeans, have much to learn from the Far East. We have to learn to conquer our imaginations and to overcome fear.

“As I see it, the aura of Western people flicker a lot, they are never quiet, seldom in harmony, and our disorderly aura infects other auras and becomes like an epidemic. Hitler would not have succeeded with his ranting speeches unless the aura of people became afflicted, and influenced by the aura of Hitler. Hitler could only succeed because his listeners could not control their own imagination.

“Are you tired? Will you read a little longer? Let us go to the poorest of men, to the lunatics, let us go to a mental home in Zagreb. Many days ago I made studies through the iron wire there looking at the auras. But they were not the worst

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cases: A friend of mine introduced me to the senior physician, a very skeptical man. I told him that I wished to observe the aura of his patients. He looked at me as being worthy of incarceration as a lunatic, then at last he decided that he would let me see some of his patients. At last attendants brought in a very very sick woman indeed, she was a terrible looking woman, her eyes rolled and her teeth ground together, and hair stood out like devilish flames around her head. It really was a fearful sight. But it was nothing to what I saw in the invisible world. I saw the soul of the woman right out of her body in a wild struggle with the dark shadow who tried to get possession of the body. All around was in a whirl, and in disharmony. Eventually the woman was taken away, and I told the doctor that that woman could not be cured because she was indeed the victim of demoniac possession!"

So we will bring this particular Lesson to a close with the re-marks that what this very talented lady of Yugoslavia has seen, you also can see with practice, with perseverance, and with faith. Remember-Rome was not built in a day, and a doctor or a lawyer is not made overnight, they have to study to succeed, and so have you; there is no easy, no painless way out!

LESSON NINETEEN

We have from time to time mentioned the Akashic Record. Now let us discuss this most fascinating subject, for the Akashic Record is something which concerns every person and every creature who has ever lived. With the Akashic Record we can travel back along history, we can see all that has happened, not merely upon this world but upon other worlds also, for the scientist is now coming to realize what occultists have always known, that other worlds are occupied by other persons not necessarily human but sentient beings nonetheless.

Before we can say much about the Akashic Record we have to know something about the nature of energy or matter. Matter, we are told, is indestructible, it goes on for ever. Waves, electric waves, are indestructible. Scientists have recently found that if a current is induced in a coil of copper wire, the temperature of which is reduced to as near absolute zero as possible, the induced current carries on and on and on, and never grows less. We all know that at normal temperatures the current would soon diminish and die out because of various resistances. So science has found a new medium; science has found that if a copper conductor be reduced sufficiently in temperature a current continues to flow and remain the same without any outside source of energy. In time scientists will discover that Man has other senses, other abilities, but that will not be discovered yet for the scientist proceeds slowly and not always surely!

We said that waves are indestructible. Let us look at the behavior of light waves. Light reaches us from far far distant planets in universes remote from our own. Great telescopes on this Earth are probing out into space, in other words,

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they are gathering light from vastly distant places. Some of the planets from which we receive light sent out that light long before this world, or even this universe, came into existence. Light is a very fast thing indeed, the speed of light is so fast that we can hardly imagine it but that is because we are in human bodies and are greatly bogged down with all sorts of physical limitations. What we consider to be “fast” here has a different meaning in a different plane of existence. By way of illustration let us say that a round of existence for a human is seventy-two thousand years. During that round a person comes again and again to different worlds, to different bodies. The seventy-two thousand years, then, is the length of our “school term.”

When we refer to “light” instead of radio or electric waves or other waves, we do so merely because light can be observed with-out any equipment, a radio wave cannot. We can see the light of the sun, the light of the moon, and if we have a good telescope or a powerful pair of binoculars we can see the light of the far distant stars which started out before Earth was even a cloud of hydrogen molecules floating in space.

Light is also used as a measure of time or distance. Astronomers refer to “light years,” and we are going to tell you again that light coming from a far distant world may still be traveling after that world has ceased to exist, from which it is clear that we may be getting a picture from something which is no longer there, something which died years ago. If you find that difficult to understand, look at it in this way; we have a star out in the remote fastnesses of space. For years, for centuries, that star has been reflecting light waves down to Earth. The light waves may take a thousand, ten thousand, or a million years to reach Earth, because a star, the source of the light, is so very distant. One day the star is in collision with another star, there may be a great flash of light or there may be extinction. For our purpose let us say that there is total extinction. So the light is gone, but for a thousand or ten thousand, or a million years after the light is gone, light still reaches us because it takes all that time to cover the distance between the original source of light and ourselves. Thus, we should be seeing light after its source ceases to exist.

Let us assume something which is utterly impossible while we are in the physical body, but which is quite easy and commonplace when out of the body. Let us assume that we can travel faster than thought. We need to travel faster than thought because thought has a very definite speed as any doctor can tell you. It is actually known how quickly a person reacts to any given situation, how quickly or how slowly a person can put on the brakes of a car, or move the wheel to swerve aside. It is known how quickly thought impulses travel from head to toe. We, for the purpose of this discussion, want to travel instantly. Let us imagine that we can go instantly to a planet which is receiving light which was emitted from the Earth

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three thousand years ago. So we upon this distant planet will be receiving light sent from the Earth three thousand years ago. Supposing we have a telescope of quite unimagined type with which we can see the surface of the Earth, or interpret the rays of light reaching us, then this light sent out three thousand years ago would show us scenes of the world enacted at that time.

We should see life as it was in ancient Egypt, we would see the barbarous Western world where people ran about covered in woad or less, and in China we should find quite a high civilization-so much different from what is there at the present time!

If we could instantly travel closer, we should see quite different pictures. Let us move to a planet which is so distant from the Earth that light takes a thousand years for it to travel between that planet and Earth. Then we should see scenes of Earth as they were enacted a thousand years ago, we should see a high civilization in India, we should see the spread of Christianity throughout the Western world, and perhaps some of the invasions of South America. The world would also look somewhat different from its present appearance because all the time a coast line is altering, land is rising from the sea, shores are being eroded. In a lifetime not much difference is noted, but a thousand years would give us a chance to see and appreciate the difference.

At present we are upon a world which has most remarkable limitations, we are able to perceive and to receive impressions on only a very limited range of frequencies. If we could see some of our "out of the body" abilities to the full as we can in the astral world, we should see things in a very different light, we should perceive that all matter is indeed indestructible, every experience that ever has been on the world is still radiating outward in the form of waves. With special abilities we should intercept those waves in much the same way as we can intercept waves of light.

Take as a simple example of this an ordinary slide projector; you switch on your slide projector in a darkened room and you put a slide in the appropriate place. If you put a screen-a white screen for preference-in front of the lens of the projector at a certain distance from it, and you focus the light on the screen, you see a picture. But if you have your projector projecting its picture out of the window and into the darkness beyond, you see just a faint beam of light with no picture. It follows that the light must be intercepted, must be reflecting on something before it can be fully perceived and appreciated. Take a searchlight on a clear and cloud-less night; you might see a faint tracery of light, but only when the searchlight impinges on a cloud or upon an aeroplane do you actually see it as it is.

It has long been the dream of Man to have a thing called "time travel." This,

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obviously, is a fantastic conception while one is in the flesh and upon the Earth, because here in the flesh we are sadly limited, our bodies are most imperfect instruments, and as we are here to learn we have implanted in us much doubt, much indecision, and before we can be convinced we want “proof”-the ability to pull a thing to pieces to see how it works and to make sure it does not work again. When we get beyond the Earth and into the astral, or even beyond the astral, time travel is as simple as upon Earth is a visit to a cinema or a theatre.

The Akashic Record, then, is a form of vibration, not necessarily light vibrations because it also embraces sound. It is a form of vibration which upon Earth has no term which can describe it. The nearest one can do is to liken it to a radio wave. We have about us at all times radio waves coming in from all parts of the world; every one of them brings in a different program, different languages, different music, different times. It is possible that waves are coming in from one part of the world which contains a program which, to us, is being broadcast tomorrow! All these waves are coming to us constantly, but we are oblivious to them, and not until we have some mechanical device which we call a radio set can we receive those waves and slow them down so that they become audible and comprehensible to us. Here, with a mechanical or electrical device, we slow down radio frequency waves and convert them to audio frequency waves. In much the same way, if, on Earth, we could slow down the wave of the Akashic Record we should undoubtedly be able to put authentic historical scenes on the television screen, and then the historians would throw a fit when they saw that the history as printed in books is completely, completely wrong!

The Akashic Record is the indestructible vibrations consisting of the sum total of human knowledge which emanates from the world in much the same way as the radio program is broadcast, it goes on and on. Everything that has happened on this Earth still exists in vibration form. When we get out of the body we do not use a special device to understand these waves; we use nothing to slow them down, instead, in getting out of the body, our own “wave receptors” are speeded up so that, with practice, with training, we can receive that which we term the Akashic Record.

Let us get back to this problem of outstripping light. It will be easier if we forget about light for the moment, and deal instead with sound because sound is slower and we do not have to have such vast distances before getting results. Supposing you are standing out in the open and you suddenly hear a very fast moving jet plane. You hear the sound but it is useless to look up to that point from whence the sound appears to be coming because the jet plane is going faster than the sound, and so will be ahead of the sound itself. In World War 2 great rockets were sent from enslaved Europe to cause destruction in England. The rockets crashed down on houses, wrecking them and killing people. The first

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warning that people had that these rockets were about was the noise of the explosion and the crashing of falling stones, and the screams of the injured. Later, when the dust was subsiding somewhat, came the sound of the rocket arriving! This quite weird experience was caused by the fact that the rocket traveled so very much faster than the sound it made. Hence it was that the rocket did all its destruction before its sound arrived!

One can stand on a hilltop and look at a gun placed perhaps upon another hilltop. One cannot hear the shell from the gun when it is exactly over one, but the sound comes shortly after when the shell is still speeding off into the distance. No person has ever been killed by a shell which he heard, for the shell arrives first and the sound later. That is why it is so amusing when people in wars used to duck at the sound of a shell passing overhead. Actually, if they could hear the sound it meant that the shell had passed by.

Sound is slow compared to sight or light. Standing again upon this hilltop we can look at a gun being fired, we can see the flash from the muzzle, and much later-the time depending upon the distance we are from the gun-we hear the sound of the shell passing over-head. You might have watched a man chopping a tree; the man would be some distance away, you would actually see the axe hitting the tree trunk, and then a short time after you would hear the "thunk-thunk" of the sound. This is an experience which most of us have had.

The Akashic Record contains the knowledge of everything that has happened on this world. Worlds elsewhere have their own Akashic Records in much the same way as countries outside our own have their own radio programs. Those who know how can tune into the Akashic Record of any world, not merely of one's own, and one can then see events of history, one can see how the history books have been falsified. But there is more to the Akashic Record than just satisfying idle curiosity-one can look into this Record and see what went wrong with one's own plans. When we die to the Earth we go to another plane of existence where every single one of us has to face up to what we did, or what we did not, do; we see the whole of our past life with the speed of thought, we see it through the Akashic Record, see it not just from the time that we were born but from the time that we planned how and where we would be born. Then, having that knowledge, having seen our errors, we plan again and try once more just like a child at school seeing what went wrong with answers to the examination papers, and taking the examination all over again.

Naturally enough, it takes a long long training before one can see the Akashic Record, but with training, with practice and faith it can be done and is indeed being done constantly. Do you think, maybe, we should pause a moment and discuss this thing called "faith"?

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Faith is a definite thing which can and must be cultivated in much the same way as a habit or a hothouse plant must be cultivated. Faith is not as hardy as a weed, it is indeed more like a hothouse plant. It must be pampered, must be fed, must be looked after. To obtain faith we must repeat, and repeat, and repeat our affirmation of faith so that the knowledge of it is driven into our subconscious. This subconscious is nine-tenths of us, that is, by far the greater part of us. We often liken it unto a lazy old man who just does not want to be disturbed. The old man is reading his newspapers, perhaps he has his pipe in his mouth and his feet are encased in comfortable slippers. He is really tired of all the racket, all the noise, all the distraction constantly going on around him.

Through years of experience he has learned to shield himself from all except the most insistent interruptions and distractions. Like an old man who is partly deaf he doesn't hear when he is called the first time. The second time he is called he doesn't hear because he doesn't want to hear, because he thinks it might be work for him, or some interruption of his lazy leisure. The third time he starts to get irritable because the caller is disturbing his trend of thoughts while he is perhaps more anxious to read the racing results than to do anything which requires effort. Keep on and on repeating your faith and then the "old man" will come to life with a jerk, and when the knowledge is implanted in your subconscious then you will have automatic faith. We must make it clear here that faith is not belief; you can say "I believe that tomorrow is Monday," and that means a certain thing. You would not say "I have faith that tomorrow is Monday" because that would mean a completely different thing. Faith is something which usually grows up with us. We become a Christian, or a Buddhist, or a Jew because, usually, our parents were Christians, Buddhists, or Jews.

We have faith in our parents—we believe that what our parents believed was correct—and so our "faith" became the same as our parents'. Certain things which cannot definitely be proved while upon the Earth require faith, other things which can be proved can be believed or disbelieved. There is a distinction, and one should become aware of that distinction.

But, first of all, what do you want to believe, what is it that requires your faith? Decide what it is that needs faith, think of it from all angles. Is it faith in a religion, faith in an ability? Think of it from as many angles as you can, and then, making sure that you think of it in a positive way, affirm—state—to yourself that you can do this or that, or that you will do this or that, or that you firmly believe in this or that. You must keep on affirming it. Unless you do so affirm you will never have "faith." Great religions have faithful followers. Those faithful followers are ones who have been to church, or chapel, or synagogue, or temple, and by repeated prayers, not merely on their own behalf but by others also, their subconscious has become aware that there are some things which must be "a faith." In the Far

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East there are such things as mantras. A person will say a certain thing—a mantra—and say it again and again, and repeat it time after time. Possibly the person will not even know what the mantra is about! That does not matter because the founders of the religion who composed the mantra will have arranged it in such a way that the vibrations engendered in repeating the mantra knock into the subconscious the thing desired. Soon, even though the person does not fully understand the mantra, it becomes part of the person's subconscious, and the faith then is purely automatic. In much the same way, if you repeat prayers time after time you begin to believe them. It is all a matter of getting your subconscious to understand and to cooperate, and once you have faith then you do not have to bother any more because your subconscious will always remind you that you have this faith, and that you can do those certain things.

Repeat to yourself time after time that you are going to see an aura, that you are going to be telepathic, that you are going to do this or that, whatever it is that you particularly want to do. Then in time you will do this. All successful men, all those who become millionaires or inventors are people who have faith in themselves, they have faith that they can do what they set out to do, because believing in themselves first, believing in their own powers and abilities, they then generated the faith which made that belief come true. If you keep on telling yourself that you are going to succeed, you will succeed, but you will only succeed if you keep on with your affirmation of success and not let doubt (the negative of faith) intrude. Try this affirmation of success, and the results will truly astonish you.

You may have heard of people who can tell another person what they were in a past life, what they were doing. That comes from the Akashic Record, for many people in their "sleep" travel into the astral and see the Akashic Record. When they return in the morning, as we have already discussed, they may bring back a distorted memory, so while some of the things they say are true, others are distortions. You will find that most of the things you hear about relate to suffering. People seem to have been torturers, seem to have been all sorts of things mainly bad. That is because we come to this Earth as to a school, we have to remember at all times that people have to have hardship to purge them of their faults, in much the same way that ore is placed in a furnace and subjected to intense heat so that the dross or wastage rises to the surface where it can be skimmed off and discarded. Humans have to undergo stresses which drive them almost, but not quite, to the breaking point so that their spirituality may be tested, and their faults may be eradicated. People come to this Earth to learn things, and people learn much more quickly and more permanently by hardship than by kindness.

This is a world of hardship, it is a training school which is almost a reformatory, and although there are rare kindnesses which shine out like the beam of a beacon light on a dark night, much of the world is strife. Look at the history of

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nations if you dispute this, look at all the incipient wars. It is indeed a world of impurity, and it makes it difficult for Higher entities to come here as they must in order to supervise what is going on. It is a fact that a Higher Entity coming to this Earth must take up some impurity which will act almost as an anchor, and keep them in contact with the Earth. The High Entity who comes here cannot come in his own pure, unsullied form, because he could not stand the sorrows and the trials of the Earth. So-be careful when you think that such-and-such a person cannot be so high as some people say because he is too fond of this or too fond of that. As long as he does not drink, then he might be quite high. Drink, though, cancels out all high abilities.

Many of the greatest clairvoyants and telepaths have some physical affliction because suffering can often increase the rate of vibration and confer telepathy or clairvoyance upon the sufferer. You cannot know of a person's spirituality by just looking at him. Do not judge a person to be an evil person because he is sick; the sickness may have been taken on deliberately in order that the person can increase his or her rate of vibration for a special task.

Do not judge a person harshly because he or she uses a swear word, or does not altogether act as you think that a Great Person should act. It may indeed be a Great Person who is using swear words or some other "vice" in order to have an anchor to enable him or her to remain upon the Earth. Again, provided that the person does not engage in drink, the person may quite definitely be the Higher Entity which you originally thought him to be.

There is much impurity on Earth, and all that is impure decays, only the pure and the incorruptible lives on. That is one of the reasons why we come to Earth; in the spirit world beyond the astral you cannot have corruption, you cannot have evil on the Higher Planes, so people come to Earth to learn the hard way.

And again, and again, a Great Entity coming to Earth will take a vice or an affliction, knowing that as he or she came for a special task, that affliction or vice will not be held as karma (we shall deal with that later) but instead be regarded as a tool, as an anchor, which passes away as corruption along with the physical body.

There is a further point which we are going to make, and it is this; great reformers in this life are sometimes those who in a previous life were great offenders in the line in which he or she now "reforms." Hitler, undoubtedly will come back as a great reformer. Many of the people from the Spanish Inquisition have come back as great reformers. It is a thought worth thinking of.

Remember-the Middle Way is the way in which to live. Do not be so bad that you have to suffer for it later, and if you are so pure, so holy that everyone is beneath you, then you cannot stay on this Earth. Fortunately, however, no one is

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THAT pure!

LESSON TWENTY

Soon we hope to deal with telepathy, clairvoyance, and psychometry, but first of all you must permit us a digression-permit us to deal with another subject. We are quite aware that you are thinking by now that we wander off the subject, but that is deliberate; we know what we have in mind, and often it pays YOU for us to draw your attention to a subject and then go on to something else which is so very necessary by way of a foundation.

We will make it clear now that people who want to be clairvoyant, who want to be telepathic and to have psychometric abilities will have to proceed slowly. You cannot force development beyond a certain limit. If you will consider the world of nature you will find that exotic orchids are indeed hothouse plants, and if they have been forced in their development, then they are very fragile blooms indeed. The same applies to everything the growth of which has to be stimulated artificially, or which has its growth forced. "Hothouse plants" are not hardy, they are not reliable, they fall prey to all sorts of remarkable ailments. We want you to have a very healthy dose of telepathy, we want you to be able to see into the past by clairvoyance, and we want you to be in such a position that you can pick up a stone, for instance, from the seashore and tell what has happened to that stone throughout the years. It is possible, you know, for a really good psychometrist to pick up an article on the seashore where it has not been touched by man, and to visualize quite clearly the time when that fragment of stone was perhaps embodied in a mountain. This is not exaggeration, it is very ordinary, very easy-when one knows how! Let us, then, lay a good foundation, because one cannot build a house on shifting sands and expect the house to last for very long. In dealing with our "foundations" let us state first that inner composure and tranquility are two of the cornerstones of our foundation, for unless one has inner composure one will not have much success at telepathy or clairvoyance. Inner composure is a very definite "must" if one is going to progress beyond the most elementary primary stages.

Humans are indeed a mass of conflicting emotions. One looks about and finds people hurrying about in the street, dashing about in cars, or rushing off to catch a bus. Then there is the last minute dash to the shops to lay in supplies possibly before the shops close for the weekend. We are always in a jangled state; we seethe and boil, and our brains send off sparks of rage and frustration. Often we will find ourselves growing hot, we will find that we are under tension, that we have queer pressures within us. At such times we feel that we could explode. Yes, you might almost do that! But it will not help one at all in the field of esoteric research if one has such uncontrolled brain waves that one blanks out the incoming

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signals-the signals are coming in all the time from everywhere from everyone, and if we will open our minds we will pick up and comprehend those signals.

Have you ever tried to listen to radio during a thunderstorm? Have you ever tried to watch some television program while some idiot was parked just outside your window and you were getting his car ignition as zig-zag flashes through the screen?

Perhaps you have attempted listening to a far-distant station over the howl and crackle of static generated by an electric storm. It is not easy! Some of us are interested in short-wave reception and listen in to the whole world, listen to the news from different countries listen to music from various continents. If you have done much in short-wave work and have listened to far off places, you will know how very very difficult it is at times to pick up speech because of all the interference caused by static, both man-made and natural. Car ignition noises, the clicking on and off of the thermostat in the refrigerator, or perhaps someone is playing about with the doorbell just when we want to listen. We get hotter and hotter "under the collar" as we try to concentrate and pick up the message from the radio. Until we can get clear of some of that "static" in our own mind we are going to have difficulty with telepathy, for the noise a human brain churns out is far worse than even that from the most battered old car. You may think this is exaggeration, but as your powers increase in this direction you will find that we have rather under-stated the matter.

Let us develop this theme a little further because we must be quite sure of what we are doing before we do it, we must be quite sure of the obstacles in our path, because until we know the obstacles we cannot overcome them. Let us consider it from a different angle; it is a fairly easy matter to telephone from one continent to another provided that there be a suitable cable laid beneath the ocean. The Trans-Atlantic telephone line from, let us say, England to New York, or to Adelaide from England, is a case in point. Using these telephone lines under the water one still gets garbled patches of speech. At times, also there will be fading, but on the whole we can understand quite well what is being said.

Unfortunately much of the world is not connected by telephone cables! In certain areas, such as between Montreal and Buenos Aires, there are not telephone cables but abominable things called "radio links." These horrendous contraptions should never, never be dignified by the name "telephone" because using them appears to us to be a feat of endurance. Speech is frequently garbled beyond recognition, speech is chopped up, high frequencies are cut off and low frequencies are cut off, and so instead of getting a human tone of voice which we can comprehend we get a flat monotone which could have been spewed out without inflection by some robot. One strains and strains to make out what is being

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said, but all the time there is a further grave disadvantage; one has to keep talking all the time (even if one has nothing to say!) in order to “keep the circuit open.” Added to that there is the static which we have already mentioned, but there are various refractions and reflections from the different ionized layers around the Earth. We mention this to show that even with the best equipment on Earth, speech by radio telephone is a matter of hit or miss, and in our experience it is more often miss than hit. We personally find telepathy to be far far easier than a radio telephone!

You may wonder why we keep on writing about radio and electronics and electricity. The answer is because the brain and the body generate electricity. The brain and all the muscles send out pulsing electrons which are, in fact, the radio program of the human body. Much of the behavior of the human body, and much of the phenomena of clairvoyance, telepathy, psychometry, and all the rest of it can be so easily understood by reference to the science of radio and electronics, we are trying to make this easy for you, so we are going to ask you to very carefully consider all this matter about electronics and about radio; it DOES mean much to you if you study electronics. The more you study radio and electronics, the more easily will you progress in your development.

Delicate instruments need to be protected from shock. You would not expect to have an expensive television receiver and bang it about, you would not expect to have an expensive watch and keep banging it against the wall. We have the most expensive receivers of all—our brain—and if we are going to use that “receiver” to the best effect we must protect it from shock. If we are going to let ourselves become agitated or frustrated, then we are going to generate a type of wave within us which will inhibit reception of waves without. In telepathy we have to keep as calm as possible otherwise we are going to be wasting our time in making any attempt whatever at receiving the thoughts of others. The first time we shall not get much result in telepathy. So—let us concentrate on composure.

Whenever we think, we generate electricity. If we think calmly and without any strong emotion, then our brain electricity will follow a fairly smooth frequency without high peaks, and without low valleys. If we have a high peak it means that something is interrupting the even tenor of our thoughts. We must be sure that there are no excessive voltages generated, and nothing which could cause “alarm and despondency” must be permitted within our thinking processes.

We must at all times cultivate inner composure, cultivate a tranquil manner. No doubt it is annoying if one is hanging out the washing and the telephone rings when one just has one’s hands full of wet soggy clothes. No doubt it is frightfully irritating when one misses the special bargain for the week at the local store, but all these things are very mundane, they do not help us at all when we leave this

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world. When we do terminate our stay upon Earth it will not matter greatly, if at all, whether we have dealt with the great super-markets or with the little man in the corner store. Let us repeat again (in case you haven't read it before!) that we cannot take a single penny away with us to the next life, but we can and do take away all the knowledge that we have gained, for the distilled essence of all that we learn upon Earth is that which makes us what we are going to be in the next life. Therefore let us concentrate on knowledge, on the things which we can take away. At present the world has gone money-mad, possession-mad. Countries such as Canada and the United States of America are living under a false standard of prosperity, everyone seems to be in debt, everyone is borrowing from the finance companies (alias of the old fashioned money-lender, now done up with chromium plate!).

People want new cars, each one flashier than the one of the year before. People dash about, they have no time for the serious things of life, they are chasing the things that do not matter. The only things that matter are the things we learn; we take away with us all the knowledge that we acquire during our stay on Earth, we leave behind us-if we have any-money and possessions for someone else to squander. Wherefore it behooves us to concentrate on the things which will be truly ours: knowledge.

One of the easiest ways of acquiring tranquility is by breathing in a regular pattern. Most people, unfortunately, breathe in a manner which could be termed "suck-blow, suck-blow," they pant along really starving the brain of oxygen. People seem to think that air is rationed, they have to gulp it in and puff it out. They seem to think the air they take in is hot, or something, for no sooner is it in than they are anxious to get rid of it and get the next load.

We should learn to breathe slowly and deeply. We should make sure that all the stale air is removed from our lungs. If we breathe with only the top of our lungs, that air which is at the bottom becomes staler and staler. The better our air supply is, the better our brain power will be, for we cannot live without oxygen and the brain is the first thing to be starved of oxygen. If our brain is deprived of the minimum amount of oxygen we feel tired-sleepy -we become slow in our motion, and we find it difficult to think.

Sometimes, too, we find that we get a bad headache, then we go out into the fresh air which cures the headache, and also proves that one does need plenty of oxygen.

A regular breathing pattern soothes ruffled emotions. If you are feeling thoroughly bad tempered-"out of sorts"-and really would like to do violence to someone, take a deep breath instead, the deepest breath you can manage, and hold it for a few seconds. Then let it out slowly over a few seconds. Do that a few times,

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and you will find that you calm down more quickly than you thought possible.

Do not just suck in breath as fast as you can, and then blow it out as fast as you can. Draw in the breath slowly, steadily, and think-as is truly the case-that you are inhaling life and vitality itself. Let us give an illustration; compress your chest, and try to expel as much air as you possibly can, force your lungs in so that-if you wish-your tongue is hanging out from the lack of air.

Then, over some ten seconds of time, completely fill your lungs, throw out your chest, take in as much air as you can, and then cram in a little more. When you have got in as much air as you possibly can, hold it for five seconds, and after that five seconds slowly let out the air, so slowly that you take seven seconds to get rid of the air within you. Exhale completely, force your muscles inwards to squeeze out as much air as you can. Then start all over again. It might be a good idea if you do this half a dozen times and you will find that your frustrations and your bad, bad mood has gone, you will feel better inside too; you will find that you are beginning to get inner composure.

If you are going for an interview which really matters, before you actually go into the interview room, take some deep breaths. You will find that your racing pulse will race no more, it will steady down, you will find that you are more confident, have less to worry about, and if you do this your interviewer will be impressed with your obvious appearance of confidence. Try it!

There are a shocking number of frustrations and irritations in everyday life, and these things are very harmful indeed. "Civilization" is quite the opposite of that. The more one gets tied up with the trammels of civilization, the more difficult it is to get peace.

The man or woman in the heart of a great city is often more irritable, more nervous, than the man or woman in the heart of the countryside. So it becomes more and more necessary to gain some control over one's emotions. People who are frustrated and irritable find that their gastric juices become more and more concentrated. These juices are, of course, acids, and as they become more and more concentrated they "boil up" within us, and eventually reach such a degree of concentration that the inner protective lining of our stomach or other organs cannot resist the attacks of the strong acid. Possibly some part of our inner lining is thinner than the rest. Possibly we have some small blemish in-side, some hard piece of food which we have swallowed may have caused slight irritation in the stomach. Then the acid has a place at which it can work. It works and works on that thinner place, or irritated spot, and in time it penetrates the protective layer within us. The result is a gastric ulcer which leads us to considerable despondency and pain. As you have probably heard, gastric ulcers are known as the complaint of the irritable and nervous! Let us think about all these irritations; you may be won-

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dering where to get the money to pay the gas bill, or why the electric meter man is fussing around your door when you are busy with something else. You may wonder why do so many silly people send you stupid circulars through the mail? Why should you throw them away?

Why not let the sender destroy them first and save you the trouble? Well-take it easy-think to yourself, ask yourself this question:-"Will all this matter in fifty or a hundred years' time?" Whenever you get frustrated, whenever you get almost overcome with the press of ordinary, everyday living, whenever you think that you are going to be submerged in your troubles and your difficulties, think about it again, think-"Will any of these matters, any of these worries, be important in fifty or a hundred years' time?"

This age of civilization, so-called, is a very trying age indeed. Everything conspires to make us build up unnatural brain waves, conspires to make strange voltages generate within our brain cells.

Normally when one thinks there is a fairly rhythmical pattern of brain waves which doctors can chart with special instruments. If the brain waves follow a certain pattern, then we are stated to have some mental affliction, so that when a person has a mental sickness probably the first thing that is done is to chart the brain waves to see how they diverge from the normal. It is a fact known to Easterners that if a person can subdue the abnormal brain waves, then sanity returns. In the Far East there are various methods used by medical priests whereby the distressed person-the person who has a mental affliction-can be assisted in restoring his brain waves to normalcy.

Women, particularly at the change of life, are subject to the generation of a different wave form within the brain. This, of course, is because at the change of life various secretions are shut off or diverted to other channels, and usually the woman in question has been listening to so many "old wives' tales" that she really does think she is going to be in for a bad time, and because she firmly believes she is going to have difficulties she does. There is no need for any difficulties at the change of life provided a person is properly prepared. The more unfortunate cases are those women who have had an operation termed hysterectomy. Hysterectomy is an operation whereby the menopause is brought on forcibly by surgical means. Admittedly that is a secondary reason, the operation is usually for some specific purpose like disease, but the end result is the same; a woman has an operation-hysterectomy-and the sudden termination of the former way of living and the sudden diversion of essential hormones, etc., causes a severe electrical storm in the brain which, for a time, may make the woman even unstable. Suitable treatment and sympathetic understanding really can cure such an unfortunate sufferer. We mention this merely to indicate that the body is an electric generator,

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and it is so very essential to keep that generator with a constant output, because if we have constant output we may be said to have composure and tranquility, but if the output is upset and varies through worry or certain operations, then tranquility is temporarily lost. But it can definitely be regained!

Let us get back, though, to our “fifty or a hundred years’ time.” If you do good to a person, then that is something that will matter in fifty to a hundred years’ time, because if you do good you brighten some person’s outlook, just as if you do harm to a person then you depress their outlook. The more good you can do to others, the more you can gain yourself. It is a law of the occult that you cannot receive until you are willing to give first. If you give, be it service or money or love, then you in your turn will get service or money or love, and no matter what one gives, no matter what one receives, everything has to be paid for in time. If you receive a kindness you have to give a kindness, but that is not to be dealt with in this Lesson as we will refer to it in more detail when we deal with karma.

Be sure to keep yourself calm, be sure to LET yourself become tranquil, let yourself realize that all these petty restrictions, all these asinine interruptions when we are trying to think or trying to do something will not matter in a few years’ time; they are pinpricks, petty irritations, and they should be relegated to their correct status as annoyances and nothing more. Inner composure, peace and tranquility are there for you if you will accept them.

All you have to do is to breathe so that your brain gets the maximum oxygen and think that all these silly little irritations will not matter in half a century’s time. Then you will see how unimportant they are.

Do you see what we are getting at? We are trying to show you that most of the great worries simply do not happen. We have something threatening us, we fear that something unpleasant is about to occur, we work ourselves up into a frenzy of fright, and we go about in such a state that we hardly know if we are on our head or our feet. But soon we find that our fears were unjustified, nothing happened! All the fright was for nothing. We have got a real mixture of adrenaline within us all boiled up ready to galvanize us into action, and then when the fright passes the adrenaline has to be dissipated and it makes us feel quite weak, we might even shake with the reaction! Many of the world’s famous men have said that their major worries never happened, but that they still worried about them and then found that they had been wasting time. If YOU are troubled, you are not tranquil. If you are agitated, you cannot have inner composure, and instead of being able to receive a telepathic message you are radiating-broadcasting-a dire message of utter chaos, of frustration which not merely blanks out your own reception of telepathic messages, but blanks out receptions quite a distance around you. So, for your own sake, and for the sake of others, practice equanimity, keep

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calm; remember again that all these minor irritations are minor irritations and nothing more. They are sent to try you, and they certainly do!

Practice composure, practice seeing your difficulties in the correct perspective. It may be annoying to find that you cannot go to the cinema tonight, particularly as it may be the last night that film is shown, but it is not of earth shaking importance after all. It IS of importance that you learn, how you progress, because the more you learn now the more you take away with you to the next life, and the more learning you take away to the next life the less the number of times you have to come back to this doleful old world of ours.

We suggest that you lie down, let yourself relax. Lie down and shuffle about a bit so that no muscle, no part of you is under tension. Lightly clasp your hands together and breathe deeply and regularly. As you breathe think in rhythm with the breathing "Peace-peace-peace." If you will practice that you will find that a truly divine sense of peace and tranquility will steal over you.

Once again, push out any intruding thoughts of discord, concentrating your thoughts upon peace, upon quietness and upon ease. If you think peace you will have peace. If you think ease, you will have ease. We will say to you by way of concluding this Lesson that if people would devote ten minutes out of every twenty-four hours to this, the doctors would go bankrupt for they would not have nearly so much illness to deal with!

LESSON TWENTY ONE

We now come in this Lesson to subjects which interest all of us; telepathy. You may have wondered why we have been stressing so much the similarity between the human brain waves and radio waves. In this Lesson you may get more enlightenment on that subject! Here is Figure Nine. As you will see, we call it "The Tranquil Head." It is called "tranquil" because we must be in that state before we can do telepathy or clairvoyance or psychometry, that is why in our last Lesson we dealt (did you say "ad nauseum"?) with those matters. We must be at ease within ourselves if we are going to progress.

Look at it this way; would you expect to get a good symphony concert if you were in the vicinity of a boiler factory? Would you be able to enjoy classical music-or whatever form of music you favor—if people were hopping up and down around you screeching at the top of their voices? No, you would either switch off the radio and run screaming yourself, or you would tell every-body to be quiet!

From the Figure of "The Tranquil Head" you will see that there are different receptor areas of the brain. The area which corresponds roughly to the halo picks up telepathic waves. We will deal with the other waves later, first we are dealing with telepathy. When we are tranquil we can pick up all sorts of impressions. They

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are merely the radio waves of other people coming in and being absorbed by our own receptive brain. You will agree that most people have "hunches." Most people at some time or other have had a most strange impression that something was going to happen, or that they should take some specific course of action.

People who know no better call it "a hunch." Actually it is merely unconscious, or subconscious, telepathy, that is, the person with the "hunch" was picking up a telepathic message sent out consciously or unconsciously by another person. Intuition is the same type of thing; it is stated-correctly-that women possess more intuition than men. Women could be greater telepaths than the average man if women would not talk so much!

The female brain is stated to be smaller than that of the male, but of course that does not matter in the slightest. A lot of rubbish has been written about the size of brains affecting the size of intelligence. On the same basis, we suppose, an elephant should be a genius compared to human standards! The female brain can "resonate" in harmony with incoming messages, and, again in radio terms, the female brain is a radio set which can be tuned in to a station more easily than can the male brain. It is a matter of simplicity if you prefer that explanation. Do you remember the old old radio set that your father or your grandfather had? There were knobs and dials all over the place, and it was almost a feat of engineering to tune-in the local station. One had to turn up filament controls to make sure that the tubes were at the right voltage. One had to tune-in with a pair of slow motion knobs, often one had to move coils as well, and then there was the volume control. Your grandfather will tell you all about the first radios.

Now-well, now one gets hold of a pocket radio, switches it on, moves a knob perhaps with one finger, and there is the program maybe from half way across the world. The female brain is like that, it is easier to tune than is the male brain.

We would also remind you of identical twins. It is an established fact that identical twins are nearly always in contact with each other, no matter how far they may be apart physically. You can have one twin in North America and another twin in South America, and you will get reports of happenings occurring to the pair of them simultaneously, you will get reports that each knows what the other is doing. That is because these two came from a single cell, came from a single egg, and so their brains are like a pair of carefully matched radio receivers or transmitters. They are "in tune" without any effort at all on the part of the owners. Now you will want to know how you can do telepathy, for you can do it with practice and with faith, but no matter how much practice, no matter how much faith, you will not do it unless you have our old friend inner composure. The best way to practice is:-Tell yourself for a day or two that on such-and-such a day at such-and-such a time you are going to make your brain receptive so that you can

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pick up, first general impressions, and then definite telepathic messages. Keep repeating to yourself, keep affirming to yourself, that you are going to succeed in this.

On the pre-determined day, preferably in the evening, retire to a private room. Make sure that the lights are low, and that the temperature is just comfortable for you. Then recline in the position which you have found to be the most comfortable. Have in your hand a photograph of the person to whom you are most attached. Any light should be behind you so that it shines on or illuminates the photograph. Breathe deeply for a few minutes, and then clear your mind of all extraneous thoughts, think of the person whose photograph is in your hands, look at the photograph, visualize the person standing in front of you. What would this person say to you? What would you reply? Frame your thoughts.

You can, if you like, say "Speak to me-Speak to me." Then wait for a reply. If you are composed, if you have faith, you will get some stirring inside your brain. First you will be inclined to put it down to imagination, but it is not imagination but reality. If you dismiss it as idle imagination you will dismiss telepathy.

The easiest way of acquiring telepathic ability is to work with a person whom you know very well, and with whom you are on the most intimate terms of friendship. Both of you should discuss what you are going to do, you should both agree that on such-and-such a date at such-and such a time you will get in touch with each other telepathically. Both of you should retire to rooms, it does not matter how far apart, it can even be a continent apart, for distance is no object. But you must make sure that you make allowance for any difference in time, for example-Buenos Aires may be two hours ahead of New York in time. You have to allow for that otherwise your experiment will fail. You also have to agree who is going to transmit and who is going to receive. You can do it easily if you synchronize your watches, and go by Greenwich mean time which will obviate any possibility of confusion. One can obtain Greenwich mean time almost anywhere, and if you decide to transmit first, and then after ten minutes, neither more nor less, but a definite fixed interval of time, your friend will transmit back.

The first two or three times you will not necessarily succeed, but practice makes perfect. Remember that a baby cannot walk at the first attempt, the baby had to practice and fall down and crawl. You will not succeed necessarily at the first attempt at telepathy, but again practice makes perfect.

When you can send a telepathic message to a friend, or receive one, then you are well on the way to getting the thoughts of others, but you can only get their thoughts provided that you have no evil intent toward them. We are going to make one of our famous digressions here!

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You can never, never, never use telepathy or clairvoyance or psychometry to do harm to another person, nor can any other person do harm to you by these means. It has often been stated that if an evil person were telepathic or clairvoyant they would be able to blackmail people who had made some slight mistake, but that emphatically is not the case, it is impossible. You cannot have light and darkness at the same time in the same place, and you cannot use telepathy for evil, that is an absolutely inexorable law of metaphysics. So-Do not be alarmed, people do not read your thoughts to do you harm. No doubt many would like to, but they cannot do so. We mention that because of the fear that so many people have that a person by telepathy can know all the most secret fears and phobias. It is true that the purest minded people could pick up your thoughts, could see from your aura what your weak points were, but the pure person would not for one moment contemplate doing such a thing, and the impure person permanently lacks the ability.

We suggest that you practice telepathy with a friend, or if you cannot get a friend to cooperate, relax as we have said and let thoughts come in to you. You will find first that your head is a buzz of conflicting thoughts, it is similar to when you go into a crowd of people. There is a babble of conversation, just a horrible noise, everyone seems to be talking at the same time at the top of their voices. But if you try you can single out one voice. You can do that also in telepathy. Practice, you must practice and have faith, and then, provided you keep calm about it all and have no intention of hurting any other person, you will be able to do telepathy.

From our Figure Nine you will see that the rays from clairvoyant sight come from the location of the third eye, and as you will observe they are of a completely different frequency from that of telepathy. It is in some ways the same type of thing giving different results. One might say that when you get telepathic messages you listen to radio, when you get clairvoyant messages you see Tele-vision pictures, and often in "glorious technicolor"!

If you want to see clairvoyantly you will need a crystal or some-thing which shines. If you have a diamond ring with one stone that is as good as a crystal, and certainly it is less tiring to hold! Here again you will have to recline comfortably, and you will have to make sure that the lighting is of a very low order indeed. Let us assume, though, that you have invested in a crystal.

You are resting completely at ease in your room in the evening, Your curtains or blinds have been drawn to cut out any direct rays of light. The room is so dark that you can hardly see the out-line of the crystal. It is so dark that you certainly cannot see any pinpoints of light in the crystal. Instead the whole thing is hazy, almost "not there," you know that you are holding it, you know that you can

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see “something.” Keep looking into the crystal without trying to see anything, look into the crystal as if you were looking in the far far distance. This crystal will be just a few inches from you, but instead you have to look miles. Then you will see the crystal gradually begin to cloud, you will see white clouds form, and the crystal, instead of being apparently of clear glass, will appear to be full of milk. Now is the critical time, do not jerk, do not let yourself become alarmed, as so many people do, because the next stage-

The whiteness rolls away like curtains being drawn away to disclose a stage. Your crystal has gone-vanished-and you see instead the world. You are gazing down as a God on Olympus might look upon the world, you see perhaps the clouds with a continent beneath, you have a sensation of falling, you might even involuntarily jerk forward a little. Try to control this because if you do jerk you will “lose the picture” and have to start all over again some other night. But supposing you did not jerk, then you will have the impression that you are speeding down and the world is getting larger and larger, you will find continents sweep beneath you, and then you will come to a halt at some particular spot. You might see a historical scene, you might even appear to land in the middle of a war and find a tank charging at you. There is nothing to be alarmed at in this because the tank cannot hurt you, it will go right through you and you will not know a thing about it. You may find that you are seeing apparently through the eyes of some other person, you cannot see the person’s face but you can see all that he or she would see. Again, do not be alarmed, do not allow yourself to jerk, you will see quite clearly, quite plainly, and although you do not actually hear a sound you will know everything that is being said. So it is that we see in clairvoyance. It is a very easy thing provided-again-that you have faith.

Some people do not actually see a picture, some people get all the impressions without actually SEEING. This often happens to a person who is engaged in business. We can have a very clairvoyant person indeed, but if that person be engaged in business or commerce, then often there is a skeptical attitude which makes it difficult to actually see the picture, the person subconsciously thinks that such a thing cannot be, and as clairvoyance will not be completely denied the person gets impressions “somewhere in the head” which are, nevertheless, as real as are the pictures.

With practice you can see clairvoyantly. With practice you can visit any period of the world’s history and see what that history really was. You will be amused and amazed when you find most frequently that history was not as written in the history books, for history as written reflects the politics of the time. We can see how that happens in the case of Hitler Germany and Soviet Russia!

Now let us deal with psychometry. Psychometry can be termed “seeing

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through the fingers.” Everyone has had some form of this experience, for instance, take a heap of coins and get some other person to hold just one of the coins for a few minutes. Then if that coin is put back with the others you will be able to pick the coin because it will be warmer than the rest. This, of course, is just an elementary little thing which has no place off the stage.

By psychometry we mean the ability to pick up an article and to know its origin, what has happened to it, who has had it and the person’s state of mind. You can often get a sort of psychometry when you feel that an article has been in happy surroundings or in unpleasant surroundings.

You can practice psychometry by enlisting the aid of a sympathetic friend. This is how you should set about it.

Assuming that your friend is sympathetic to you and wants to see you progress, we suggest that you get him to wash his hands and then pick up a stone or pebble. That also should be washed with soap and water and well rinsed. Then your friend should care-fully dry his hands and the stone, and then, holding the stone in his left hand, he should think strongly for about a minute, he should think of one thing-it can be of the color black, or white, or good temper, or bad temper, it does not matter what he thinks as long as he thinks strongly of one subject for about a minute.

Having done that, he should wrap the stone in a clean handkerchief or a paper handkerchief, and hand it to you. You should not unwrap it then but wait until you are alone in your “contemplation room.” We are going to digress again!

We said “with the left hand” and let us first explain the reason. Under esoteric lore the right hand is supposed to be the practical hand, the hand devoted to the things of the world. The left hand is the spiritual hand, that which is devoted to metaphysical things. Provided that you are normally right handed, then you will get greater results by using your left “esoteric” hand for psychometry. If you are one of those who are left handed, then you will use your right hand in the metaphysical sense. It is to be observed that you can often get results with the left hand when you cannot with the right hand.

When you are in your room of contemplation, you will need to wash your hands very carefully, and then rinse them before drying them because if you do not do that you will have other impressions on your hands, and you want one impression only for this experiment. Lie down, make yourself comfortable, and in this case it doesn’t matter how much or how little light there is, you can have every light on or you can be in complete darkness.

Then unwrap the stone or whatever it was, and pick it up with your left hand, see that it rolls into the centre of your left palm. Do not think about it, do not bother

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about it, just try to let your mind go blank, think about nothing. You will next experience a very slight tingling in the left hand, and then you will get an impression, probably what your friend was trying to put over to you. You might also pick up the impression that he really thinks you are engaging upon a crackpot stunt! If you practice this you will find that provided you are tranquil you can pick up most interesting impressions. When your friend is tired of assisting you do it on your own, go out somewhere, get hold of a pebble which has not been touched by man so far as you know. This is easy if you are by a seashore, or you can dig up a stone from the earth. By practicing you will have truly remarkable results, you can, for example, pick up a pebble and know about the time when it was part of a mountain, how it was swept down by a river and out into the sea. The information that one can pick up by psychometry is truly amazing, but again, it needs a lot of practice, and you must keep your mind tranquil.

It is possible to pick up a letter which is still in an envelope and to be aware of the general trend of the contents. It is also possible to pick up a letter written in a foreign language, and by running the finger tips of the left hand lightly over the surface you will pick up the meaning of the letter even though you do not understand the individual words. This is quite infallible with practice, but never do it just to prove that you can do such a thing for the benefit of other people.

You may wonder why people will not prove that they are telepathic, that they are clairvoyant, etc. The answer is that when you are telepathic you have to have favorable conditions, you cannot do telepathy when you have someone trying to prove you wrong because you are picking up waves radiated by other people, and if you have a person close to you who is trying to prove you wrong, trying to say that you are a fake, then you will find that his radiations perhaps of dislike and doubt and distrust, are so strong that they blank out weaker waves from afar. We recommend that if anyone asks you to give proof you tell them that you are not interested; you know, and what you know you do not have to prove to other people.

We would also like to say something about clairvoyants who live in back streets and make money there from. It is a fact that many women have great clairvoyant abilities off and on, that is, it is not constant, it cannot be switched on at will. There is frequently the case that a woman who is most talented at clairvoyance in brief flashes will astound her friends with true prophecies. They will suggest that she ought to take it up professionally. The poor deluded woman will do so, she will charge varying sums of money for her services. She cannot tell a client that today she does not feel that her clairvoyant ability is working, and so, in one of her blank times, she makes up something. She is usually a good psychologist, and as she gets into the habit of making up things she will find that her clairvoyant ability will recede.

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You should never take money for “reading the crystal” or “reading the cards.” If you do, you will lose the ability to see clairvoyantly. You should never try to prove that you can do this or that, because if you do you will be fairly blasted by the brain waves of those who disbelieve in you.

Often times it is better not to admit how much you know. The more normal, the more natural you appear, the more you will pick up. We say never give proof, because if you try to give proof you will be really inundated by doubt-waves from others who can cause great harm to you.

We ask you to practice and practice, and cultivate inner composure without which you cannot do any of these things. With inner composure and faith you can do ANYTHING!

LESSON TWENTY TWO

Before we go on to our Lesson proper, we should like to draw your attention to an item of very great interest which has just been drawn to OUR attention! It is of particular interest because throughout this Course we have been talking so much about the electric currents of the body, and saying how currents travel along the nerves to activate the muscles. Now in “Electronics Illustrated” for January 1963, page 62, there is this fascinating article with the title of “Russia’s Amazing Electronic Hand.” Professor Aron E. Kobrinsky is a Doctor of Engineering in the U.S.S.R. Academy of Sciences, and it seems that he with his assistants have been doing research into the matter of prosthetics-artificial limbs. Up to the present the effort involved in making an artificial arm move at all has been a very tiring process for the wearer; now, however, in Russia there has been developed an artificial arm which is electrically operated.

At the time of the amputation two special electrodes are put on the end of certain nerves, the nerves which normally would move the muscles of the arm, and when the stump has healed so that an artificial arm may be fitted, the currents coming from the brain down the nerves and which would normally move, say, fingers and thumb, are passed on to the artificial arm where the very minute body currents are amplified greatly so that relays may be operated and the fingers and thumb of the prosthetic appliance can work as did the natural finger and thumb. It is stated that with these artificial arms it is possible to write a letter. An illustration in “Electronics Illustrated” shows a person with an artificial arm holding a pencil between fingers and thumb, and actually writing. You may have been a little tired of our discourse about electric currents, brain waves, etc., and that is why we mentioned this particular incident which really is most illuminating. We can visualize a future when all artificial appliances will be controlled by the “biochemical currents.”

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Now having dealt with that, we want to talk about emotions, because as we think so we are. If we think too much of sadness, then we start a process which results in certain of our body cells becoming corroded. Too much sadness, too much misery, can bring on liver complaints or gall bladder complaints. Consider this; a man and a woman married for a long time are very, very attached to each other. The man suddenly dies, and the woman who is now a widow is overcome with the desolation of her loss.

She becomes prostrate with sadness, she becomes pale and may even waste away. Often there will actually be some severe physical illness. Worse, there may even be a mental breakdown. The cause of this is that under the violent stimulus of such a loss the brain generates a high current of electricity which floods through the body, penetrating all organs and all glands, and creating considerable "back pressure." This inhibits the normal activities of the body. The sufferer may become numb, hardly able to think, hardly able to move. Frequently the excess stimulus at lachrymal glands will cause floods of tears because these glands act as a safety valve.

We get a similar sort of thing with the wrong voltage when we put, let us say, a 3.5 bulb in a 6 volt torch. Activity is very bright for a few moments and then the bulb blows out. The human body can "blow out" too, but that will result in trance, or coma, or even insanity.

Undoubtedly all of us have seen an animal which is very frightened. Possibly the animal has been chased by some larger fierce animal. The fugitive will not eat while it is frightened, and if one should be able to force that animal to eat the food would not digest. All the gastric secretions which normally break down the food cease when an animal is frightened. Actually the secretions dry up. So-any intake of food is completely and utterly against the nature of the animal.

Very highly excited persons, or a person who is very depressed, should neither be persuaded nor forced to eat, for although no doubt such persuasion would be kindly meant, it would not be in the interests of the sufferer. Sorrow, or any deep emotion, brings a complete change in the chemical processes of the body. Uncertainty or sorrow can completely color a person's outlook, make a person unbearable, make a person "impossible to get on with."

When we say "color a person's outlook" we mean just that, for one's chemical secretions really do alter the colors or the general trend of colors which one sees. We all know that those who are in love see the world through "rose-tinted spectacles," while those who are depressed and weary see the world through a definitely grayish tinge!

If we are to make progress we must cultivate equanimity of temperament;

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we must attain such a balance of emotion that we are neither wildly excited nor unduly depressed. We must make sure that those brain waves which we talked about have no high peaks and no deep valleys. The human body is designed to function in a certain manner. All the fits and starts to which it is subjected in so-called civilization does definite harm. Proof of this can be seen in the number of business men who have gastric ulcers or heart attacks, or who become jumpy. Again, this is the result of high fluctuations of electricity creating that back pressure which we mentioned previously. The back pressure suffuses various organs and definitely interferes with their normal functioning. For instance, a person with ulcers—he does not take in food, and so the gastric acids become stronger and stronger, until in the end they literally burn a hole through him. It follows, then, that those who want to progress and do telepathy, clairvoyance, psychometry, and all the rest of it, must be sure indeed that they cultivate evenness of temperament. It can be cultivated!

Frequently a person will become moody, depressed, and uncertain. The person will be difficult indeed to live with. Any incident which another person would not notice, or, noticing, would laugh off, would irritate this nervous and moody person quite unbearably, and might even bring on an attack of hysteria or simulated suicide. Such things do happen!

Do you know what hysteria is? It is a thing which actively is connected with the sex development of a person. Hysteria is connected with one of the most important female organs and functions, and often a person will have hysterectomy which sometimes affects them very badly by changing the whole functioning of the body. Many years ago people had the belief that only women could have hysteria, but nowadays they are starting to know better, because every man is a bit of a woman, and every woman is a bit of a man, and the two are remarkably similar. It is now known that each sex has all the organs of the other in some degree or other. Hysteria, then, is now a man's complaint as well as that of a woman; hysteria is a great inhibitor of things to do with the occult. If a person gives way to moods and has wide fluctuations of electrical output from the brain, then that person will assuredly stop himself or herself from astral traveling, from telepathy, from clairvoyance, and from other metaphysical phenomena. We must be of even temperament; we have to be balanced before we can deal with the occult sciences. Remarkably enough, many people look upon clairvoyants or telepaths as being neurotic or imaginative, or something of that nature. They look upon the telepath and the clairvoyant as being unbalanced. Nothing could be further from the truth! Only the fake clairvoyant, only the fraudulent telepath can be neurotic or unbalanced because, as they are fakes and fraudulent anyhow, their state of mental health has no bearing on the subject! We say most definitely that one can only be telepathic, can only be clairvoyant, when the mind is functioning normally and the brain waves

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are fairly even and unruffled. The waves from the brain must be "smooth," that is, there must be no sudden peaks or depressions which will upset reception. We who are telepathic have to receive messages, therefore we have to be quiescent, we have to be receptive, which means that we have to keep our minds open. If our minds are in a furore all the time-if we are so busy thinking of our own miseries that we are not perceptive to the thoughts of others, then we shall not receive telepathically nor clairvoyantly. Again, the neurotic person cannot be clairvoyant GENUINELY. The psychopath is not a telepath!

Keep your mind free from upsets. When you feel irritated, or when you feel that the cares of the world are heaped upon your shuddering, sagging shoulders, take a deep breath, then take another and yet another. Think-will all these matters worry you in a hundred years' time? Or will they worry anyone else in a hundred years' time? If they are not going to worry you in a hundred years' time why should you worry about them now?

This business of keeping calm is of utter importance for our health, both physical and mental, so we suggest that when you start to become irritable you come to a halt and ask yourself why you are feeling bad tempered? Why are you so gloomy, so miserable? Why are you upsetting the lives of other people around you?

Remember, too, that in being gloomy, bad tempered, irritable, miserable, and all the gamut of bad emotions you are hurting yourself only, you are not hurting the other person. He might be a bit tired of tantrums, but you are poisoning yourself as surely as if you took arsenic or rat poison or cyanide of potassium! Some of the people around you probably have far greater problems than you, yet they are not showing the effect of strain. If YOU are showing the effects of strain it means that you do not have the correct perspective, it means that possibly-not inevitably-you may not be of the same mental and spiritual status as the other person.

We are upon Earth to learn, and no normal human is ever given too much to learn at one time. We may feel that we are being persecuted, victimized, we may feel that we are the subject of an unkind malignant fate, yet if we really reflect upon the matter we can see that we are not overstressed, we only think that we are.

Let us get back to children again; a child may be given home-work. He may think that there is a shocking amount of homework, especially as he wants to go out playing games or fishing, or chasing after a member of the opposite sex. He is so busy thinking of playing games and fishing that he does not even devote the normal one tenth of his mind to his work, and so it appears to be hard.

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Because he is making no real effort to get through his work he finds that it takes far longer than it would to any thinking person. He gets tired of the work, he does not devote a twentieth of his consciousness to the work, and he becomes more and more frustrated. Eventually he complains to his parents that he has too much homework, that all the strain is making him ill. The parents complain to the teacher that the child has too much work to do.

No one thinks of knocking some sense into the child who, after all, is the one who should be trained! As with the child, so with you. You want to make progress? Then you have to abide by certain rules, you have to keep calm, you have to take the Middle Way. If you work too hard you are so busy thinking about the hard work that you are putting in that you have no time to think about the results you hope to obtain. So the Middle Way is a very simple means of telling you that you must not work so hard, that you cannot “see the forest for the trees.” You must not laze so much that nothing at all is done; go somewhere between the two extremes and you will find that your progress is remarkable.

Too many people really slave at a thing in the hope of getting it done, they try so hard that all their energy, all their brain power is devoted to “trying,” and nothing is left for “attaining.” If you try too hard it is like a car racing along in low gear, all fuss and splather, and making hardly any progress.

THE POWER OF THE MIND. It is unfortunately possible for anyone to have anything that one wants. There are certain laws of nature, or, if you prefer, of the occult, which makes it possible for anyone to have success or money if they will follow simple rules. We have tried to show throughout this Course that occultism, which really means “that which is unknown,” follows absolutely sensible laws and rules, and that there is nothing mystical about such things. For that purpose we are going to tell you how to get what you want!

Let us say, though, that when we say “Get what you want” we emphasize and re-emphasize that one should strive for the spiritual values, one should at all times work with determination to increase one’s worth in the next life. A million or two would be very useful, let us hasten to agree on that, but it would be a snare and a delusion if we had “a million or two” at the expense of the next life. Our stay on Earth is temporary, and again we state that every effort of ours upon this Earth should be devoted to learning and to improving ourselves so that we are worth more when we move into the next life. Let us, then, strive for spirituality, let us strive that we may show kindness to others, and that true humility which must not be confused with false modesty, but the humility which assists us on our climb upwards.

Everything is in a state of movement, all life is movement, even death is movement because cells are breaking down and turning into other compounds.

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Let us remember at all times that one cannot stand still on a tightrope, one can either go forwards or backwards. Our endeavors should be to go forward, that is, we should move forward into spirituality, into kindness, into understanding for others, not backwards where we should be among the money-grabbers, those who cling to temporal possessions rather than striving to attain richness of the spirit. But-let us show you how you may gain all you desire.

The mind can give us all that we ask if we will let it. There are immense powers latent within the subconscious. Unfortunately most people are not taught how to contact the subconscious. We function at one-tenth consciousness, and-at most-one-tenth of our abilities. By aligning the subconscious on our side we can achieve miracles as did the Prophets of old.

It is useless to pray idly and without being specific, It is useless to pray with an empty mind because one's words will echo hollowly if one does so. Use your brain, use your mind, use the great possibilities of the subconscious. There are certain inviolable steps which always must be followed. First decide precisely what you want, be absolutely definite, you must know what you want, you must say what you want, and you must visualize it. **WHAT EXACTLY DO YOU WANT?** It will not do to say you want a lot of money, it will not do to say that you want a new car or a new wife or a new husband. You must state **EXACTLY** what it is that you want. You must visualize it-picture it in your mind-and hold that picture firmly before you. If you want money, state quite definitely how much you want. It must be a definite sum. "About half a million" will not do, it must be definite. If you are wise, however, you will not bother so much about money, about the mundane things, you will **WANT** to be like Gandhi, Buddha, Christ, St. Peter, St. Anybody. You will strive to gain virtues which will be of use to you when you leave this life.

When you have decided what you want you come to stage two. We have already told you that you must **GIVE** in order that you may receive. What are **YOU** going to give? If you are asking for a certain sum of money (and that sum must be exactly specified) are you willing to give a tithe, which, of course, is a tenth, of that money? Are you willing to give help to other people who are not so fortunately placed as you? It is futile to say "Yes, when I get this money I will give a tenth of it." You must start helping before that, you must start assisting those in need. If you do that you will be living the spirit of "Give that you may receive." Again, you must be definite, you must be absolutely precise. The third item is-when do you want this money or this car, or new husband or new wife? It is not enough to say that you want it sometime in the indefinite future, and of course it is absurd to say that you want it immediately because there are physical laws which cannot be broken. It is not possible for a God to drop a gold brick into your waiting hands, and in any case if the brick did fall it would probably crush a few toes! Your time limit must be physically feasible. You could, for instance, say that you

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will have the money by such-and-such a month in such-and-such a year, but you could not say that you would have a fortune within the next five minutes because that would be contrary to the laws of nature, and it would nullify your thought power.

What are you going to do to realize your ambition? Supposing-just by way of illustration-that you want a new car. Well, first of all, can you drive? It would be of little point to desire a new car unless you knew how to drive, so if you are determined to have a new car, take driving lessons first. Then you can decide on the type of car you want, and all that sort of thing. If you are looking for a husband or a wife make sure that you in your turn are fitted to be an adequate partner, make sure that you understand the law of give and take and are prepared to do your share to make a success of marriage, because marriage is not just a case of take all and give naught. When you take a partner you also have to give a partner to the other person. When you get married you cease to be one person, and you take on the problems and the worries and the pleasures of two persons; before you can hope to be satisfactorily and happily married you have to be sure that you are able physically, mentally and spiritually to be a satisfactory partner yourself.

As our fifth item we are going to say that the written word is stronger than the spoken word, while the two together make an unbeatable combination. Write out what you want, write it out as simply and as clearly as you can. You know what you want, so write it down. Do you want to be spiritual? Who is your ideal in the world of spirituality? Enumerate that person's abilities, talents, and strong points of character. Write it all down. If you are trying to get money write down the precise sum you want, write down when you want it, and make clear in writing that you are going to help other people, make clear that you are going "to tithe." When you have written all this down as simply and as clearly as you can, write at the end "I will give that I may receive."

You must also add a note stating how you are going to work for the desired result, for bear in mind once again that you cannot get anything for nothing, everything has to be paid for in some form or other, there is no such thing as "getting something for free." If you receive a hundred dollars unexpectedly you have to give a hundred dollars worth of service. If you expect other people to help you, then you must first help them.

Assuming that you have written all this down, read your statement aloud to yourself three times a day. There is power gained if you can read it aloud in the quietude and privacy of your own room. Read it in the morning before you leave your bedroom, read it at lunch time, and read it once again before going to sleep at night so that three times a day, at least, you have read your affirmation which has thus become akin to a mantra. As you read this FEEL that the money or car, or

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whatever it is that you want, is coming to you, be positive about it, imagine that you have the thing desired, imagine that it is actually within your grasp. The stronger you can think about this, that you can imagine all this, the more positive will the reaction be. It is a waste of effort to think "Well, I only hope it works-I only hope I shall get it, but I have my doubts." That will invalidate your mantra immediately, you must be quite positive and absolutely constructive all the time, and you must not permit any doubts to enter. If you will adopt these steps you will drive the thought into your subconscious, and the subconscious is nine times cleverer than you are! If you can interest your subconscious, then you will get help, more help than you believed possible. It is a fact proved time after time that when one makes money other money comes more easily. A millionaire, for instance, would tell you that after he has made one million, two, three, or four millions come very much more easily and with little additional work. The more money one has, the more money is attracted to one, it works on the law akin to that of magnetism.

Again let us caution you that there are things of greater value than money. Once again let us say that no one has ever taken a single coin into the next world, and the more money you have the more you leave for other people, the more you strive for money the more you contaminate yourself, and make it difficult for yourself to aspire and to attain to the spiritual values. The more good you do for others, the more good you take away with you. Life on Earth is hard, and one of the hardest things of all is the falsification of values. At the present time people think that money is all that matters. So long as we have enough that we may eat, clothe ourselves and be sheltered, that will suffice. But we can never have too much spirituality, we can never have too much purity of thought, we can never help others too much, for in helping others we help ourselves.

We suggest that you read and re-read this Lesson. Perhaps it is the most important Lesson yet. If you follow the instruction you will find that you can have almost anything you want. What do YOU want? The choice must be yours, for you CAN have what-ever it is that you desire. A pointer-money, success on this Earth?

And then eclipse and a start all over again. Or will you choose spirituality, purity, and service to others? It may mean poverty or near-poverty on the Earth, which, after all, is only a speck of dust floating in the void. But after this short, short life there comes the greater world where purity and spirituality is the "Coin of the Realm," and where money, the currency of the world of Earth, has no value. The choice is yours!

LESSON TWENTY-THREE

It is most regrettable that certain words have acquired such an unsavory connotation. There are a number of words which are good words, descriptive words, in all languages, but which through misuse throughout perhaps centuries

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have undergone a complete change of meaning.

We could refer to the word “mistress” as an illustration. Just a few years ago-within the memory of our grandparents-the word “mistress” was an honorable one indeed indicating a lady who was to be respected as mistress of the household, the lady of the house, a fit partner for the man of the house. By misuse it has now acquired a meaning which is altogether different from that which it originally possessed.

We are not going to talk about old mistresses, nor old masters, but it seemed an appropriate form of example because we are going to talk in this Lesson about another word, the meaning of which has become distorted throughout the years. Imagination is a word which now is in sore disgrace. Years ago a man of imagination was a man of sensitive ideas, one who could write, one who could compose music or poetry. It was, in fact, absolutely essential for a gentleman to be possessed of imagination. Nowadays it appears that “imagination” indicates some poor frustrated woman suffering from hysteria or on the verge of a mental breakdown. People brush off experiences-which they would far better study!-with the exclamation, “Oh, it’s all your imagination! Don’t be so silly!”

Imagination, then, is a word that is in poor repute today, but controlled imagination is a key which can unlock many experiences which are at present locked in the veil of mystery which surrounds most people when they refer to occult matters. It is well to remember time and time again that in any battle between the imagination and the will it is always the imagination which wins. People pride themselves upon their will power, upon their indomitable courage, upon the fact that nothing frightens them. They assure bored listeners that with their will power they can do anything at all. The whole truth of the matter is that with their will power they can do nothing unless the imagination agrees to permit it. These people of much-vaunted will power are actually those who have managed somehow (usually by accident) to let the imagination believe that a good dose of “will power” would be useful in this particular instance. We repeat, and any competent authority will agree with us, that in the matter of imagination and will power it is without exception imagination that wins. There is no greater power.

Do you still doubt that you can will yourself to do things when your imagination does not want you to? Consider this; let us pose a hypothetical problem because that appears to be the modern way of doing things!

We have before us a street devoid of traffic. There is no traffic about, there are no curious sightseers, so we have the whole street to ourselves. Let us paint a path some two feet wide-or three feet, if you prefer-from one side-walk to the other. Undisturbed by the thought of avoiding traffic, or unperturbed by the serious stares of onlookers, you would have not the slightest difficulty nor hesitation

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in stepping off one sidewalk onto your two or three feet wide path and walk sedately across the road to the other sidewalk. This would not cause your breath rate to increase, it would not cause your heart to flutter, it would be one of the simplest things you had ever been called upon to do. Will you agree with us so far?

You can walk along the painted pathway without a thought of fear because you know that the ground is not going to give way beneath you, you know that except in the case of an earthquake or a building falling over on top of you, you are quite safe, and if by some singular misfortune you should trip and fall to the ground no great harm would be done because you cannot fall further than your own height.

Now let us alter the pictures somewhat. Let us say that we are still in the street, and we move to a building which is about twenty stories high. We will get into the elevator and move upwards, up to the beautifully flat roof. As we stand on the roof and we look across the street, we observe that we are quite level with another building twenty stories high just across from us. If we look over the wall and down at the roadway beneath we can just see the painted line that we made. Now-now, we are going to have a board two or three feet wide, in other words, a board precisely as wide as was our painted line. We will stretch it across the street twenty stories high across the street, and we will anchor it so firmly that it cannot move; we will anchor it so securely that it cannot sway or bounce, we will examine it most carefully to see that there is nothing at all which could trip you or make your footsteps uncertain.

You have the same width of pathway as you did on ground level. Can you walk across that plank which is fixed securely twenty stories above the street, and reach the other side of the street-reach the roof of the other building? If your imagination says you can, then indeed you can and without any great trouble. But if your imagination is not so complaisant then your pulse will race at the mere thought of it, you will feel "butterflies in the stomach," you might even feel worse than that! But why? You have already walked across the road, so why can you not walk across this beautifully firm board? The answer is, of course, that your imagination starts working, your imagination tells you that here is danger, that if you slip, if you falter, you will step off the edge of the board you will fall twenty stories down to destruction. It does not matter how much one tries to reassure you, unless your imagination can be assured no amount of will power can help. if you try to assert your will power you might have a nervous breakdown, you will start to tremble, you will turn pale and your breath will come in stertorous gasps.

We have certain mechanisms built into us which protect us from danger, certain automatic safeguards are built into the human mechanism so that a human

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cannot normally run into foolish danger. Imagination makes it almost impossible for a person to walk the plank, and no amount of telling would enable a person to realize that it really was perfectly safe, you need to imagine that you can do it. Until you really can “imagine” yourself stepping up to the plank, getting onto it, and walking firmly and confidently across, then you cannot do it.

If one WILLs oneself to do a thing when the imagination says “NO,” then one does indeed risk a nervous breakdown, for we are going to repeat once again that in any battle between the imagination and the will power, the imagination always wins. Forcing ourselves to do something when all the alarm signals are clanging within us can wreck one’s nerves, wreck one’s health.

Some people are desperately afraid of passing a graveyard on a lonely road at midnight. If the occasion arises when they have to pass a cemetery at night they feel their scalp tingle, their hair stands on end, their palms begin to perspire, and every perception is heightened, every impression is exaggerated, and they are indeed keyed up to make a prodigious leap to safety should the appearance of a ghost apparently call for escape.

People who do not like their work and have to force themselves to do their work, often bring into use an escape mechanism. Some of these “escape mechanisms” lead to rather weird results, they may be blessings in disguise because if warnings are not heeded mental breakdowns can occur. We are going to relate an actual instance which is well known to us, we know the instance, we know the man, and we know the result. Here it is:-

This man of our acquaintance did a lot of standing. He stood at one of those tall desks and entered figures in a ledger. His work was such that he had to stand, the work could not be done easily sitting down. The man was competent at his job, he was good at these figures, but he had a phobia; he was truly desperately afraid that someday, somehow he would make a mistake and perhaps be accused of embezzling a sum of money from his employers.

Actually the man was painfully honest, he was one of those rare individuals who make hard work of honesty, one of those individuals who would not even take a packet of book matches from a hotel or would not even keep a newspaper which he found on a bus seat. But even so he was afraid that his employers did not know of his honesty, and that made him feel very bad indeed about his work.

For a number of years he went about the work becoming more and more unhappy, more and more preoccupied. He discussed a change of work with his wife, but she had no sympathy with him, and so he kept to the same job. But the imagination got to work also; first the man got gastric ulcers. With careful attention and diet those ulcers were cured, and he returned to work-returned to stand-

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ing at a desk. It occurred to him one day that if he did not have the ability to stand then he would not have the ability to keep that job.

Some weeks later an ulcer appeared on his foot. For a few days he hobbled to work and endured great pain, but the ulcer got worse, and he had to remain in bed for a time. Being in bed-being away from his office, his recovery was quite speedy, and then he went back to work. All the time his subconscious mind was nagging him. It reasoned, one supposed, something like this; "Well, I got out of that horrible job by having a foot complaint, they cured me too quickly so let me have a worse foot complaint." A few months after the man's return, presumably cured, he got another ulcer, this time on the ankle. It was such a bad ulcer that he could not move his ankle. Eventually he was taken to hospital, and as the ulcer became worse and worse he had to have an operation. After this he was discharged cured, and went back to his job.

Now the hatred of the job was growing on him. Soon another ulcer appeared, this time between the ankle and the knee, this time it was so bad-resisting all efforts to cure it-that he had to have his leg amputated at the knee. This time to his great joy the employer would not have him back, saying that he would not have a cripple around, a cripple who was always falling sick!

The doctors at the hospital knew quite a lot about this case, and so they arranged for the man to do some other work, work for which he had shown considerable aptitude while in hospital. It was a form of handicraft instruction. He liked the work and had much success at it. There was now no fear that he would go to prison for some mistake which would cause him to be accused of embezzling, so his health improved, and, so far as is known at the present time, he is carrying on this work and making a success at it.

This is rather an extreme case, true, but every day we see high-pressure businessmen who are in fear of their jobs, in fear of their employer, or in fear of "losing face," working at high internal pressures and then seeking to escape by way of gastric ulcers, gastric ulcers, in fact, are known as the executives complaint.

Imagination can topple an empire, imagination can build an empire as well, remember. If you will cultivate your imagination and control it, you can have whatever you want. It is not possible to dictate to your imagination, not possible to tell it what it shall do because Friend Imagination is something like Friend Mule; you can lead a mule but you cannot drive him, and so you can lead your imagination but you cannot drive it. It needs practice, but it can be done.

Well, how are you going to set about controlling your imagination? It is only a matter of faith, of practice. Think of some situation which excites your fear or

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your distaste, and then overcome it by faith, by persuading your imagination that YOU can do a thing no matter what others can or cannot do. Persuade yourself that you are some special sort of being, if you like, it does not matter what method you adopt to yourself so long as you get your imagination working on your behalf. Let us revert to our original illustration about crossing the street, let us decide that we can easily cross the street on a two foot plank resting across the road-way. Then, by faith, by thinking that we are not as others, we can persuade our imagination that we can cross the plank even though it be elevated twenty stories above the ground.

Think of this: Tell yourself that even a more or less brainless monkey can cross that plank with no fear at all. Who is better, you or a brainless monkey? If a brainless monkey or a person who is almost an idiot can cross that plank, then surely you, a much better person, can do so also. It is merely a question of practice, of having faith. In the past there have been famous tightrope walkers such as Blondin, who crossed a rope many times over the Niagara Falls. Blondin was just an ordinary man who had faith in his abilities, he had faith that he could cross where other men could not. He knew that the only thing to be afraid of was of being afraid, he knew that if he was confident of going across, then he could cross no matter if he was pushing a wheelbarrow or if he was blindfolded.

We all get the same sort of experience. We climb up a long ladder, and as long as we look up we experience no fear. But as soon as we look down the thought occurs to us that we would make an awfully bad mess if we fell off the ladder and then crashed. Our imagination then pictures ourself falling, pictures us being smeared many many feet below, our imagination might picture us clinging so tightly to that ladder that we cannot free ourselves. Steeplejacks have had that type of experience!

If you control your imagination by building up faith in your own abilities, you can do anything. You cannot succeed in over-coming your imagination by force, exercising your will power will not overcome your imagination, it will instead build up a neurosis within you. Remember, once again, that you must at all times lead your imagination, control your imagination. If you try to drive your imagination you will fail. If you will lead your imagination you will be able to do all those things which you thought would be impossible for you. First of all, though, believe that there is no such thing as "impossible."

LESSON TWENTY-FOUR

People may have heard of the Law of Karma. Unfortunately so many of these metaphysical matters have been given Sanskrit or Brahmin names. In much the same way medical terms, anatomical terms, and, in fact, many scientific terms, have Latin names, Latin names can indicate a type of flower, or a bulb, or the ac-

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tion of a particular muscle or artery. The purpose of this originated in the days of long ago. Many years ago doctors tried to keep their knowledge to themselves, and the doctors of those days were the only ones who had any worthwhile education. Studying Latin was a “must,” and so it became necessary for doctors to use Latin as a means of concealing technical terms from those who were not educated, that is, those who were not doctors. This habit persisted right up to the present day.

There are certain advantages, of course, in having technical terms all in one language, because it doesn’t matter what is the native language of a scientist, he can still manage quite well by discussing things with a foreign scientist in Latin. Radio operators aboard ship or on aircraft have much the same idea when they use the Morse code or what is known as the “Q” code. Often you will find that radio amateurs who keep in touch with other amateurs throughout the world use code so that they can communicate intelligently even though they normally will not understand a word of each other’s language.

Sanskrit is a language which is known to advanced occultists throughout the world, so that if one refers to “Kharma” one gets a particular picture of what we could term “the law of cause and effect.” You see, kharma is nothing at all mysterious, nothing at all frightening. In this Course we want to put metaphysics upon what we consider to be a rational basis, we do not want to use abstract terms because to our way of thinking nothing in metaphysics is so difficult as to warrant the use of terms which often actually conceal one’s meaning.

Let us take the “Law of Kharma” out of its metaphysical connotation, let us forget about metaphysics, and let us instead consider the law of the land. Here is what we mean:-Little Johnny so-and-so has just been given a motor cycle. He finds that there is a great thrill in sitting on this powerful machine and letting the engine race and make what is to him a wondrous noise, but sitting upon the machine is not good enough. Little Johnny So-and-So lets in the clutch and rides away, sedately perhaps at first, but then the joy of movement overcomes him and he goes faster and faster, oblivious of warning signs. Suddenly there is a blaring hoot behind him and a police car pulls up along-side and motions him into the curb. Little Johnny So-and-So glumly slows down and pulls off the road, even more glumly he waits with considerable apprehension for the policeman who is going to give him a ticket for going far above the permitted speed limit in a built-up area!

In this simple little example we have seen that there are certain laws, in this case the law was that no one could travel at more than a certain speed. Johnny So-and-So ignored that and so retribution in the form of a policeman came along and gave him a ticket so that Johnny So-and-So would have to pay a fine and go to Court as punishment for having broken the law.

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Another example? All right! Bill James is a bit of a lazy fellow, he doesn't like work at all, but he has a very expensive girl friend. He can only keep his girl friend's interest so long as he can provide her with the things that she wants. It doesn't matter to her (she thinks) how Bill James gets the things she wants, so long as she gets them. So-

One evening Bill James sets out with the intention of robbing some store in the hope of obtaining enough money so that he can buy his girl friend whatever it is that she wants. A mink coat? A platinum diamond studded watch? Well, no matter what she wants, Bill James, with her full knowledge and approval, sets out to do this burglary. Very silently he creeps up to the building and prowls around seeking for some mode of entry. Soon he decides that he will get in what appears to be quite an inviting window. It is at a convenient height for him, so with the skill of much practice he slides a penknife through the window panes and forces back the catch. Easily he raises the sash, and then stops for a moment to listen. Has he made any noise? Is anyone about? Satisfied at last he eases himself up and crawls through the open window. There is not a sound, not a creak. Quietly in stocking feet he pads through the store taking the things he wants, jewelry from cases, a pocketful of watches, and from a cash box in the manager's office he takes quite a pile of notes. Satisfied with his loot, he creeps back to the window and looks out. There is no one there, he retrieves his shoes and makes his way to a door, thinking that it would be so much easier to get out of a door than to creep through a window and possibly damage some of the stolen articles. Silently he eases back the bolts and walks out. A few steps into the darkness of the night and a sudden harsh voice says, "Stop! I have you covered!" Bill James freezes with fright, he knows the police are armed, he knows the police will not hesitate to shoot. A light pierces the darkness and shines full upon his face. Glumly he raises his hands above his head, figures materialize and he finds that he is surrounded by police. Quickly they search him for weapons and relieve him of all the very valuable items which he had stolen from the store. He is led off to a waiting police car and is soon ensconced in a cell.

Some hours later the girl friend of Bill James is awakened from her sleep by a policeman and a police matron. She is very, very indignant and not a little hysterical when she is told that she is to be arrested. Arrested? Yes, of course, for Bill James's girl friend was an accessory before the fact, and she, by inciting him to do that which he knew was wrong, is as much guilty as is Bill James.

The laws of life are like that. Now let us take it away from the physical world for a moment and tell you that karma is a mental or physical act which builds up good or bad. There is an old saying, "As ye sow so shall ye reap." It means just that. If you are going to sow bad deeds you will reap a bad future either in the next life, or the next, or the one after that. If in this life you sow good, if you show good-

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ness and kindness and compassion to those in need, then when your own turn comes to have misfortune, someone-some-where-will show you kindness and consideration and compassion.

Make no mistake about this; if a person is suffering hardship now it may not be because that person is evil, it may be to see how the person reacts under hardship, under suffering, it may be a process of refining to drive away by suffering some of the impurities, some of the selfishness of humanity. Everyone, be he prince or beggar, travels along what we call the Wheel of Life, the circle of endless existence. A man may be a king in one life, but in the next he may be a beggar traveling a-foot from city to city perhaps trying to get work and failing, or perhaps just drifting along like a leaf blowing before a gale.

There are some people who are exempt from the laws of kharma, so it is useless for you to say, "Oh, what a terrible life that person has had, he must have been a terrible sinner in a previous life!" The higher entities (whom we call "Avatars") come down to Earth in order that certain tasks may be accomplished. The Hindus, for instance, believe that the God Vishna descends onto Earth at various times in order to bring to mankind once again the truths of religion which mankind is so prone to forget. This Avatar, or Advanced Being, will often come to live, perhaps, as an example of poverty, but to show what can be done in the way of compassion, in the way of what seems to be immunity to suffering. Nothing could be further from the truth about this immunity to suffering, for the Avatar, being of finer material, suffers the more acutely.

The Avatar is not born because he has to be, he is not born that he may work out his kharma. Instead he comes to Earth as an embodied soul, his birth is the result of free choice, or under certain conditions he may not even be born, he may take over the body of another. We do not want to tread on anyone's "corns" in the matter of religious beliefs, but if one will read the Christian Bible closely, one will understand that Jesus, the man, was born of Joseph and Mary, but in the fullness of time and when Jesus was a grown man, Jesus wandered into the Wilderness and the Spirit of Christ-the Spirit of God-descended and filled the body of Jesus. In other words, it was a case that another soul came and possessed the willing body of Jesus, the son of Joseph and Mary.

We mention this, though, because we do not like to think that some people are being blamed for misfortunes and poverty when actually they come to help others by showing what may be accomplished by misfortune and poverty.

Everything we do results in some action. Thought is a very real force indeed. As you think, so you are. Thus, if you think of pure things you become pure, if you think of lust then you become lustful and contaminated, and you have to come back to Earth time after time until "desire" withers within you under the on-

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slaught of purity and good thinking,

No person is ever destroyed, no person is ever so bad that they are condemned to everlasting punishment. The "Everlasting Punishment" was a device started by the priests of old who wanted to maintain discipline over their somewhat unruly flock. Christ never taught eternal suffering, eternal damnation. Christ taught that if a person repented and tried, then a person would be "saved" from his own folly and given a chance and a chance again.

Kharma, then, is the process whereby we incur debts and we pay off those debts. If you go into a store and you order certain goods, then you are incurring certain debts which have to be paid for in coin of the realm. Until you have paid for those goods you are a debtor, and if you do not pay for the articles you can, in some countries, be arrested to be made a bankrupt. Everything has to be paid for by the ordinary man, woman and child upon the Earth only the Avatar is immune from the laws of kharma. So those who are not Avatars had better try to lead a good life so that they may cut short their sojourn on this Earth, for there is much better on other planets and on other planes of existence.

We should forgive those that trespass against us, and we should seek the forgiveness of those against whom we trespass. We should always remember that the surest way to a good kharma is to do to others as we would have them do to us.

Kharma is a matter which few of us can escape. We make a debt, we have to pay it, we do good to others, they must pay us back and do good to us. It is much better for us to receive good, so let us show good, compassion and kindness to all creatures, no matter what their species, remembering that in the eyes of God all men are equal, and in the eyes of Great God all creatures are equal whether they be cats, horses-what will you call them?

God, it is stated, works in a mysterious way His wonders to perform. It is not for us to question the ways of God, but it is for us to work out the problems allotted to us, for only in working out our problems and bringing them to a satisfactory conclusion can we pay off kharma. Some people have a sick relative with whom they must live, some people have this sick relative living with them and they think, "Oh, how tiresome! Why cannot he die and be out of his misery?" The answer is, of course, that both are working out a planned life span, working out a planned form of existence. The person who is looking after the sick one may have planned to come just for that purpose.

We should at all times show great care, great concern, great understanding for those who are ill or sorrowing or are afflicted, for it may be that our task is to show such care and such understanding. It is too easy to brush off a tiresome person with an impatient gesture, but those who are sick are most frequently very

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highly sensitive, they feel their disabilities, they feel very keenly that they are in the way, not wanted. We would again remind you that as things are on Earth at present every person who is truly occult, every person who can do the major occult arts has some physical disability. Thus, in spurning, in rudely brushing off an appeal for help from some sick person you may be brushing off a person who is far, far more gifted than you can ever imagine.

We have no interest in football or any of those strenuous sports, but we do want to ask you this question. Have you ever heard of a strong, rugged sportsman or sportswoman who was clairvoyant or could even spell the word? The process of some physical disability is often a process of refining a gross human body so that it can receive vibrations of a higher frequency than can the average human. So-show consideration to those who are sick, will you?

Do not be impatient with a sick person, for the sick person has many problems with which you are unacquainted. There is a selfish side to it too! The sick person may be far more evolved than are you who are healthy, and in helping that sick person you could indeed help yourself immensely.

LESSON TWENTY-FIVE

Have you ever been suddenly, devastatingly, shockingly deprived of a dearly loved one? Have you ever felt that the sun had retreated behind the clouds never, never to shine for you again. The loss of one who is dear indeed is tragic, tragic for you, and tragic for the one who has "gone on before" if you keep on making unnecessary drags.

We are going to talk about subjects which are usually regarded as sad, as gloomy, in this Lesson. But if we regarded things as we should, we should perceive that death is not really a time for mourning, not really a time for sorrowing.

Let us have a look first at what happens when we are aware that a loved one has passed on to that stage which people of Earth call "death." We are going along in our normal way, possibly untroubled by any care or by any vexation. Then, suddenly, like a bolt from the blue, we are informed that this dearly beloved person is no longer with us. Immediately we feel our pulse race, we feel that the lachrymal ducts of our eyes get ready to shed moisture to relieve the tension within. We find that no longer do we see bright rosy cheerful colors, instead everything looks gloomy, everything looks sad as though suddenly a bright summer's day had been replaced by one of complete midwinter with leaden overcast skies.

Once again we come to our old friends the electrons, for when we are suddenly afflicted with sadness, with grief, the voltage generated in our brains alters, it may even change its direction of flow so that if we were seeing the world "through rose colored spectacles" before, then after the receipt of the sad news

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we see the world through spectacles which make everything gloomy, everything depressing. That is just a natural physiological function in the mundane plane, but in the astral plane we are depressed also because of the horrible drag which our physical vehicle gives us when we try to go to greet the one who is newly arisen into what is, after all, the Greater Life, the happier life.

It is sad indeed to have a loved friend go off to a far distant country, but upon Earth we console ourselves with the thought that we can always write a letter, send a cable, or even use a tele-phone. So-called "death" on the other hand does not appear to leave any room for communication. Do YOU think that the "dead" are beyond reach? You could be greatly and joyously mistaken! We say to you that there are various scientists in reputable scientific centers of the world who are actually working on an instrument which will be capable of communicating with those to whom we must refer as "disembodied spirits." This is not a pipe dream, it is not a fantastic thought, it is an item of news which has been bruited about for quite a number of years, and according to the latest scientific reports there is at last some hope that such developments may soon become public knowledge, public property. But before we can get in touch with those who have passed beyond our immediate reach we can do much to help them.

When a person dies the physiological functions, that is, the actual working of the physical body, slows down and eventually stops. We have seen in the preliminary stages of this Course that a human brain can live for minutes only when deprived of oxygen. The human brain, then, is one of the first portions of the body to "die." Obviously when the brain is dead, death is utterly inevitable. We have a special reason for making this what appears to be a long drawn out affair.

After the death of the brain, other organs deprived of the commands and the guidance of the brain subside into quiescence, that is, they become like a motor car which has been deserted by the driver. The driver has switched off the ignition and left the vehicle. The engine may give a few kicks over by its own momentum, and then gradually the car will cool. As it cools one will get little clicks and grunts and squeaks from contracting metal. The same with the human body—as one organ follows another into that stage which we call dissolution there are various creaks and grunts and twitches of muscles. Over a period of some three days the astral body completely and permanently disengages its hold of the physical body. The Silver Cord which we may say roots the astral body to the physical, gradually withers in much the same way as the umbilical cord of a baby withers when cut, when the baby is separated from the mother. For three days the astral body is kept in more or less close contact with the decaying physical.

A person who has died has an experience something like this; the person is in bed, possibly surrounded by sorrowing relatives or friends. There comes a

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shuddering gasp in the throat, and the final rattle of death, and then the last harsh breath is exhaled through the teeth. The heart races for a moment, slows, flutters, and stops-permanently.

There are various tremors of the body, gradually the body becomes colder, but at the instant of death itself a clairvoyant can see a shadowy form emerge from the physical vehicle and float upwards like a silvery mist, float up to lie directly above the dead body. Over a period of the three days the silver cord connecting the two darkens, eventually it turns black where it enters the body.

Then one gets an impression of black dust flying off that part of the cord which is still connected to the body. At last the cord drops loose and the astral form is free to rise properly and to get its introduction to the life above the astral. First, though, it has to look down and see this dead body which it used to inhabit. Often the astral form will accompany a hearse to the cemetery and will actually witness the funeral proceedings. There is no pain, no distress, no upset caused by this because the astral, in the case of a person unprepared by knowledge such as that contained within this Course, is in a state of semi-shock. It follows the body in the coffin in much the same way as a kite will follow a small boy at the other end of a string, or in much the same way as a balloon follows the trailer car which holds it from escaping. Soon, though, this silver cord-silver no longer-parts, and then the astral body is free to go up and up, and to prepare for its second death. This second death is completely and absolutely painless.

Before the second death a person has to go to the Hall of Memories and see all that happened in his life. You are not judged by anyone except yourself, and there is no greater judge, no sterner judge than yourself. When you see yourself stripped of all the petty conceits, all the false values that were dear to you upon the Earth you may find that in spite of all the money you have left behind, in spite of all the positions you have held, all the appointments, you are not so great after all. Very, very frequently the most humble, the most lowly and the poorest in money, get the most satisfactory and highest judgement.

After having seen yourself in the Hall of Memories, then you go on to that portion of the "Other World" which you think is most suitable for you. You do not go to Hell, believe us when we say that Hell is upon Earth-our training school!

You will probably know that people in the East, great mystics, great teachers, never let their true name be known because there is much power in names, and if all and sundry can call upon one in the correct vibration of one's name, then one is pulled irresistibly back to gaze upon the Earth. In some parts of the East, and in some parts of the West, too, God is known as "He whose name may not be spoken." That is because if everyone kept calling on God, then the leader of this world would have a most harrowing time.

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Many teachers adopt a name which is not their own, a name which differs markedly from the pronunciation of their true name, for names, remember, consist of vibrations, of cords and harmonics, and if one is called by what is one's own harmonic combination of vibrations, then one is greatly distracted from any work which one may be doing at the time.

Sorrowing unduly for those who have "passed over" causes them pain, causes them to feel dragged down to the Earth. They are much the same as a man who has been east into the water and feels himself dragged down by soggy clothes and heavy boots.

Let us consider again this matter of vibrations, for vibration is the essence of life upon this Earth, and in fact upon any and all worlds. We all know a very simple illustration of the power of vibration; soldiers who are marching along keeping step will break back that step and walk across a big bridge in any disordered array of paces. The bridge may be capable of withstanding the heaviest mechanized traffic, it may be capable of bearing a whole succession of armored tanks rattling across, or it may bear a whole load of railway locomotives, and it will not deviate more than its designated amount through that load. Yet let a column of men march in step across that bridge, and it will set up momentum which causes the bridge to sway and bounce, and eventually to collapse.

Another illustration we might give in the matter of vibration is that of the violinist; if he takes his violin he can, by playing a single note for some seconds, cause vibrations to build up in a wine glass with the result that the glass will shatter with a surprisingly loud explosion.

The soldiers is one end of our illustration on vibration, and the other end? Let us consider Om. If one can say the words "Om Mani Padmi Um" in a certain way and keep on saying that for a few minutes, one can build up a vibration of quite fantastic strength. So-remember that names are powerful things, and those who have passed over should not be called unduly, nor should they be called in sorrow or grief, for why should our sorrow be allowed to penalize them and make them suffer? Have they not suffered enough already?

We may wonder why we come to this Earth and suffer death, but the answer is that dying refines one, suffering refines one provided that it be not too much suffering, and again we must remind you that in nearly every case (there are certain special exceptions!) no man or woman is ever called upon to bear greater suffering or sorrow than meets his or her particular need of refining at that moment. You will appreciate this when you think of a woman who can swoon with sorrow. The swoon is merely a safety valve so that she is not overburdened with sorrow, so that nothing happens to injure her.

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Often a person who has suffered a great sorrow will be numb with grief. Here again, the numbness is a mercy to the one who is left and to the one who has gone on. Numbness can cause the bereaved to be aware of the loss and so to undergo the refining process, but in being aware of the loss he or she is not unbearably tormented.

The person who has passed over is protected by the numbness of the bereaved, because if the numbness were not present perhaps the bereaved, with wailing and lamentations in full possession of his or her faculties, would cause great stress, great drags on the person who had newly passed over.

In the fullness of time it may be that all of us will be able to communicate with those who have passed over in much the same way as we can now use a telephone to get in touch with those who are in some distant city of the world.

By studying this Course conscientiously, by having faith in yourself and in the Greater Powers of this life and of the next life, you too should be able to get in touch with those who have passed over. It is possible to do so by telepathy, it is possible to do so by clairvoyance and by so-called "automatic writing." In this latter, however, one must keep clear of one's own distorted imagination, one must control one's imagination so that the message which is written out, apparently subconsciously, does not emanate from our consciousness nor from our subconscious, but comes instead directly from one who has passed over and who can see us although most of us cannot, for the moment, see them.

Be of good cheer, be of good faith, for believing you can accomplish miracles. Is it not written that faith can move mountains? It certainly can!

LESSON TWENTY-SIX

We are going to set down now what we term "Rules for Right Living." These are completely basic rules, rules which are definitely a "must." To them you should add your own rules. First we will set them down and then we will go over them again examining them more carefully so that we may perhaps have some insight into the reasons behind them. Here they are then:

1. Do as you would be done by.
2. Do not judge others.
3. Be punctual in all that you do.
4. Do not argue about religion nor scoff at the beliefs of others.
5. Keep to your own religion and show complete tolerance to those who are of the different religion.
6. Refrain from dabbling in "magic."

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7. Refrain from taking intoxicating drinks, and drugs.

Shall we have a look at these rules in somewhat greater detail? We said "Do as you would be done by." Well, that is good enough because if you are in possession of your normal faculties you would not stab yourself in the back, nor would you swindle yourself or overcharge yourself. If you are a normal person you like to look after yourself as much as possible. You will be living according to "The Golden Rule" if you look after your neighbor as you would yourself. In other words, do as you would be done by. It helps, it works out. This turning the other cheek business works out with normal people. If some person cannot accept your purity of thought and motive, then after you have suffered in silence two, or, at most, three times, you would be well advised to keep free of that person's presence. In the world beyond this life we cannot meet those who are opposed to us, those with whom we are not in harmony. Unfortunately we have to meet some pretty horrible people while on Earth, but we need not do so from choice but only from sheer necessity. So-do as you would be done by and your character will stand you in good stead, and will be as a shining light to all men and to all women. You will be known as a person who does good, as a person who keeps a promise, so that if you are swindled the swindler will never get any sympathy. In connection with this, it is good to remember that not even the biggest swindlers can take a single cent away from this life!

We also say "Do not judge others." You may yet be in a similar position to the person whom you have judged or condemned. You know the circumstances relating to your own affairs, but no one else does, not even the person who is nearest and dearest to you can share the thoughts of your soul. No one, upon this Earth at least, can be completely in harmony with another person. Possibly you are married, possibly you are very happy with your partner, but even so, even in the happiest marriages, sometimes a partner will do something which is completely mystifying to the other. Often it is not even possible to explain one's motives.

"Let the innocent among you be the first to cast a stone." "People in glass houses should not throw stones." These are very good teachings because no one is completely innocent. If anyone was completely pure, completely innocent, they could not stay on this bad old Earth of ours, so by saying that the innocent only should throw stones, then there is no one to throw stones.

We are, quite bluntly, all in very much of a mess down here on Earth. People come here to learn things, if they had nothing to learn they would not come here, they would go to a better place altogether. We all make mistakes, many of us get blamed for things which we have not done, many of us do not get credit for the good which we have done. Does it matter? Later, when we leave this Earth, when

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we leave our training school, we shall find that the standards are very different indeed, the standards will not be in pounds sterling, nor in dollars, nor pesos or rupees; the standards? We shall then be assessed at our true worth. So-do not judge others.

Our third rule-"Be punctual in all you do" may be rather a surprise to you, but it is a logical rule. People arrange to do things, people have their plans, and there is a time and a place for every-thing. In being unpunctual we may upset the plans and ideas of the other person, in being unpunctual we may build up some resentment in the person who has been kept waiting so long, and if we build up resentment and frustration that person may take a different course to that which originally was the one planned.

That means that by being unpunctual we have caused another person to take a course of action not originally planned, and that is our responsibility.

Punctuality can be a habit quite as much as can tardiness, but punctuality is tidy, it is the disciplining of the body, of the spirit and of the soul too. Punctuality shows respect for oneself because it means that one is able to keep one's word, and it shows respect for others because in that case we are punctual because we respect others. Punctuality, then, is a virtue which is well worth cultivating. It is a virtue which increases our own mental and spiritual status.

Now about religion; it is wrong indeed to scoff at another person's religion. You believe THIS, another person believes THAT. Does it matter what you call God? God is God whatever He is called. Can you argue about the two sides of a coin? Unfortunately throughout the history of mankind there has been too much bad thought about religion-about religion which should cause only good thought.

We repeat to a certain extent this rule about religion in Rule number 5, because we say that one should keep to one's own religion. It is rarely wise to change. While upon Earth we are in midstream, the midstream of life, and it is not wise to change horses in midstream!

Most of us came to this Earth with a certain plan in mind. For most of us that entailed believing in a certain religion or a certain form or branch of religion, and unless there are the strongest of strong reasons it is unwise to change one's religion. One assimilates religion as one assimilates the language when young. Just as it is always harder to learn a language when one is older, so is it harder to be able to absorb the nuances of a different religion.

It is also wrong to try to influence another person to change to a different religion. What may be suitable for you may not be suitable for the other person. Remember Rule 2, and do not judge others. You cannot judge what religion will suit another person unless you can get inside his skin, get inside his mind, and get

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inside his soul as well. Lacking the ability to do that, it may be considered an unwise thing indeed to interfere with, to weaken, or to scoff at the religious beliefs of another. Just as we should do as we would be done by, we should give full tolerance, full freedom to another person to believe and worship as he or she thinks fit. We should resent interference ourselves, so let us realize that the other person may resent it also.

Rule number 6 is—"Refrain from dabbling in magic." That is because many forms of "magic" are harmful. There are many, many things in occultism which can harm one immensely if one studies without guidance.

An astronomer would never gaze at the sun through a high powered telescope without taking suitable precautions, without, in fact, having some suitable sun filters in front of the lens. Even the poorest astronomer would know that gazing upon the sun through a high powered telescope would result in blindness. In much the same way, dabbling in the occult without suitable training, without suitable guidance, can lead to nervous break-down, can lead to a whole host of thoroughly unpleasant symptoms.

We are definitely opposed to the practice of taking Eastern Yogic exercises and trying to torture a poor Western body into some of those postures. These exercises are designed for the Eastern body which has been schooled in these postures from the very earliest days, and it can harm one immensely to get oneself in a contorted mess of bruised muscles just because the exercise has a yogic title. Let us study occultism, by all means, but let us study it sensibly and with guidance.

We do not advise one to "commune with the dead" or do other remarkable practices of that type. It can be done, of course, and is done every day, but it is a matter which can be thoroughly painful and harmful to both sides unless it is done under the competent supervision of a trained person.

Some people study the daily newspaper to see what their horoscope is for that day! Many people, unfortunately, take these forecasts absolutely seriously and model their life upon them. A horoscope is a useless and dangerous thing unless prepared according to exact natal data by a competent astrologer, and the cost of such astrologer's services would be high indeed because of the considerable knowledge required and the long long time which the computations would take. It is not enough to take the Sun sign or the Moon sign, or the color of one's hair, or whether one's toes turn up or not, one can do it exactly only if one has the training and the data. So, unless you know of an astrologer who has that training, and patience and the time available, and unless you have an ample supply of money with which to pay for all this time and knowledge, we suggest you do not dabble in astrology.

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It can cause you harm. Instead study only that which is pure and innocent such as, we venture to say with due modesty, this Course which is, after all, but an exposition of natural laws, laws which relate even to breathing and to walking.

Our last rule was "Refrain from taking intoxicating drinks, or drugs." Well, we should have said enough throughout this Course to let you realize the dangers of driving the astral body willy-nilly from the physical body, and-as it were-stunning it. Intoxicating drinks harm the soul, they distort the impressions transmitted through the Silver Cord, they impair the mechanism of the brain which, we must remember, is but a receiving and transmitting station concerned with the manipulation of the body up on Earth and the receipt of knowledge in the world beyond.

Drugs are even worse, for drugs are even more habit forming. If one is going to take to drugs, then one is in effect abandoning all that one aspires to in this life, and in giving way to the false blandishments of intoxicating drinks and drugs one may be paving the way for life after life upon Earth, until one has thoroughly worked out the karma which that silly, silly habit has built up for us.

All life should be ordered, all life should have discipline. A religious belief, if one adheres to one's belief, is a useful form of spiritual discipline. One sees nowadays teenage gangs in all the cities of the world. Through World War II home ties were weakened; perhaps the father went to the war and the mother worked in a factory, with the result that young, impressionable children played on the streets without any adult supervision, and these young, impressionable children banded together into gangs, they made their own form of discipline, the discipline of gangster-dom. We believe that until the discipline of the love of parents, and the discipline of religion can take over, then teenage crime will continue and increase. If we all have mental discipline we may be able to set some sort of example to those who have not, for, remember, discipline is essential. It is discipline that distinguishes a highly trained army from a disorganized rabble.

LESSON TWENTY-SEVEN

We are going to bring our old friend, the subconscious, to the forefront because the relationship between the conscious mind and the subconscious mind offers an explanation as to why hypnotism works.

We are really two people in one. One of these people is a little person a ninth the size of the other, an active little person who likes to interfere, likes to be bossy, likes to control. The other person, the subconscious, is likened to an amiable giant without reasoning power, for the conscious mind has reason and logic but no memory, the subconscious mind cannot use reason and has no logic but it is the seat of memory. Everything that has ever happened to a person, even things

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that happened before birth, are retained within the subconscious, and under suitable types of hypnosis that memory can be released for consideration by others.

One might say-for the purpose of this illustration-that the body as a whole represents a very large library. In the front office, or in the front desk, we have a librarian. Her chief virtue is that while she may not know much about different subjects, she will know instantly the books which contain the desired information.

She is adept at consulting filing cards and then producing the book with desired knowledge. People are like that. The conscious mind has this ability to reason (often incorrect reasoning, too!) and it is able to exercise a form of logic, but it has no memory. Its virtue is that when trained it can stir up the subconscious so that the latter provides information stored in the memory cells. Between the subconscious mind and the conscious mind there is what we might call a screen which effectively blocks off all information from the conscious mind. It means that the conscious mind cannot just probe around in the subconscious at any time. This, of course, is absolutely necessary because one would eventually contaminate the other. We stated that the subconscious had memory but no reason. It will be clear that if the memory could be combined with reason, then some facets of information would be distorted because the subconscious, with the power of reasoning, might say in effect, "Oh that is ridiculous! That cannot possibly be! I must have misread the facts, let me alter my memory banks." So it is that the subconscious is without reason, and the conscious is without memory.

We have two rules to remember :-1. The subconscious mind is without reason, therefore it can only act upon suggestion as given to it. It can only retain in the memory any statement true or untrue which is given to it, it is not able to evaluate whether that information is true or false.

2. The conscious mind can only concentrate upon one idea at a time. You will readily appreciate that all the time we are receiving impressions, forming opinions, seeing things, hearing things, touching things, and if the subconscious mind were unprotected, then everything would pour in and we would have our memories cluttered with quite useless information, frequently incorrect information. Between the subconscious and the conscious minds there is a screen which can block off those matters which have to be considered by the conscious before they can be passed on to the subconscious for filing. The conscious mind, then, limited to considering one thought at a time, selects the thought which appears to be the most important, examines the thought, accepts or rejects it in the light of reason or logic.

You may complain that this cannot possibly be so because you personally can think of two or three things at once. But that is not the case; thought is very quick indeed and it is an established fact that thought changes even faster than a

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lightning flash, so, although you may consciously think that you have two or three thoughts at once, careful investigation by scientists prove that only one thought can occupy the attention at one time.

We should make it clear that, as we have already stated, the memory banks of the subconscious mind hold a knowledge of everything that has ever happened to that particular body. This conscious threshold or screen does not prevent the entry of information, everything pours into the subconscious memory, but information which has to be scrutinized by the logical reasoning brain is held back until such time as it has been evaluated. Let us see, then, how hypnotism works.

The subconscious mind has no power of discrimination, no power of reasoning, no power of logic, so if we can force a suggestion through the screen which normally exists between the conscious and the subconscious, we can cause the subconscious to behave as we want it to! If we concentrate conscious attention upon a single thought, then we increase the suggestibility. If we put the thought to a person that they will be hypnotized, and they believe that they will be hypnotized then they will be, because that screen is then lowered. Many people boast that they cannot be hypnotized, but they boast about it rather too volubly. In denying their susceptibility to hypnosis they are merely intensifying their susceptibility, because, again, in any battle between the imagination and the will, the imagination always wins. People may will themselves not to be hypnotized. It is then as though the imagination rises up in wrath and says, "You jolly well *WILL* be hypnotized!" And the subject "goes under" almost before he knows that anything has happened.

Of course you know how one becomes hypnotized. It will not harm us, though, to go into it again. The first thing to do is to have some method of attracting a person's attention so that the conscious mind, which can hold one thought only at a time, is held captive and then suggestions can creep into the subconscious.

Usually the hypnotist has a bright button or a piece of glass, or some other gimmick, and he asks his subjects to consciously focus the attention upon that glittering object, and to focus the attention unwaveringly upon that object. The whole purpose of this, we repeat, is to so engage the conscious mind that it cannot perceive that certain workings are taking place behind its back! The hypnotist will hold an object just above eye-level because in looking up to that level a person's eyes are put in an unnatural position of strain. It strains the muscles of the eyes and the eyelids as well, and the eyelid muscles are quite definitely the weakest muscles in the human body, and tire more quickly than does any other muscle.

A few seconds, and the eyes tire, they begin to water. It is a simple matter then for the hypnotist to state that the eyes are tired and that the person wants to

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sleep. Of course he wants to close his eyes because the hypnotist has just thoroughly tired those muscles!

Deadly monotony in repeating that the eyes are tired bores the subject, and knocks down the guard-the awareness-of the subject. Frankly he is thoroughly bored with the whole affair, and feels that he would gladly sleep to have something different to do!

When this has been done a few times the suggestibility of the subject has been increased, that is, he is forming the habit of becoming hypnotically influenced. So, when a person-the hypnotist-says that the subject's eyes are becoming tired, the subject accepts that without the slightest hesitation because previous experiences have proved that the eyes did become tired under those conditions. Thus, the subject places more and more faith in the statements of the hypnotist.

The subconscious mind is quite uncritical, it is not able to discriminate, so if the conscious mind can accept the proposition that eyes become tired when the hypnotist says so, then the subconscious will also agree that there shall be no pain when the hypnotist says so. In that case, a hypnotist who knows his job, can see that a woman has completely painless childbirth, or can see a patient has a dental extraction without any pain or any discomfort even. It is a simple matter indeed, and it needs merely slight practice.

The whole thing is, then, that a person who is going to be hypnotized has accepted the statements of the hypnotist. In other words, the subject was told that his eyes were becoming tired. His own experience proved to him that his eyes were becoming tired. He was told by the hypnotist that he would feel much ease if he closed his eyes, and when he did close his eyes he did feel ease.

A hypnotist always has to make sure that his statements are thoroughly believed by the person being hypnotized. It is useless to tell a person that he is standing up when obviously he is lying down. Most hypnotists only tell the subject of a certain thing after the thing has been proved. For instance:-

The hypnotist may tell the subject to stretch out his arm at full length. He will repeat it in a monotonous voice for some time, and then when he sees that the subject's arm is becoming tired he will say, "Your arm is becoming tired, your arm is feeling heavy, your arm is becoming tired." The subject can readily agree to that re-mark because it is self-evident that he is becoming tired, but in the light trance state he is not in a position to say to the hypnotist, "Well, you idiot! Of course it is tired as I am keeping it out like this!" Instead he just believes that the hypnotist has some certain power, some certain ability which can make him do whatever is ordered.

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In the future it will be that doctors and surgeons will resort more and more to hypnotic methods, because there is no after-effect with hypnotism, nothing painful, nothing at all disturbing.

Hypnotism is natural and almost every person is susceptible to hypnotic commands. The more a person asserts that he or she cannot be hypnotized, the more easy it is to hypnotize that person.

We are not concerned with hypnotizing other people, however, because unless in highly trained hands that can be a highly dangerous and evil thing. We are concerned in helping you to hypnotize yourself, because if you hypnotize yourself you can get away from bad habits, you can cure yourself of weaknesses, you can raise your temperature in cold weather, and do a lot of useful things like that.

We are not going to teach you how to hypnotize others because we consider it to be dangerous unless one has years of experience. There are certain factors about hypnotism which we are going to mention, though, and in the next Lesson we will deal with self or auto-hypnotism.

It is said in the West that no person can be hypnotized instantly. That is incorrect. Any person can be hypnotized instantly by one who has been trained in certain Eastern methods. Fortunately few Westerners have been so trained.

It is also stated that no person can be hypnotized and compelled to do a thing in opposition to their own moral code. Here again, this is false, it is absolutely false.

One could not go up to a righteous, good living man, hypnotize him, and say "Now you go out and rob a bank!" The subject would not do it, he would just wake up instead. But a skillful hypnotist can so phrase his commands and his words that the hypnotized subject believes that he is taking part in a play or in a game.

It is possible, for instance, for a hypnotist to do very wrong things to another person. All he has to do is, by suitably chosen words and suggestions, to persuade the subject that he or she is with perhaps a loved one, a trusted one, or again, is playing. We do not propose to deal any more with this particular aspect of it because hypnotism is truly a shockingly dangerous thing in unscrupulous hands, and in untrained hands. We suggest that you have nothing whatever to do with hypnotism unless it be treatment under the care of a reputable, highly experienced, highly trained medical practitioner.

In dealing with auto or self hypnotism, if you follow our instructions you cannot harm yourself and you cannot harm anyone else. On the contrary, you can do a lot of good for yourself and perhaps for other people too.

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LESSON TWENTY-EIGHT

In the last Lesson, and, indeed, throughout this Course, we have seen how we are really two people in one, one being the subconscious and the other being the conscious. It is possible to make one work for the other instead of being as two separate entities almost entirely self-contained and separate. The subconscious entity is the storer of all knowledge, one might say the custodian of the records or the head librarian. The subconscious entity can be likened to a person who never goes out, never does anything except store knowledge and operate things through giving orders to others.

The conscious mind, on the other hand, can be likened to a person of no memory or of very little memory, and of very little training. The person is active, jumpy, hopping from one thing to another, and only using the subconscious as a means of gaining information. Unfortunately, or otherwise, the subconscious normally is not so accessible for all types of knowledge. Most people, for example, cannot remember the time they were born, yet all that is stored in the subconscious. It is even possible by suitable means to take a hypnotized person back to the time before they were born, and although it is a most interesting experience it is not one that we intend to deal with at length here.

We will tell you, as a matter of interest, that it is possible to hypnotize a person over a series of interviews and to take that person back through successive years of the life so that we go to the time of birth, and to the time beyond birth. We can even take a person to the time when they were planning to come down to the Earth again!

But our purpose in this Lesson is to see how we may hypnotize ourselves. It is common knowledge that anyone knows that one person can be hypnotized by another, but in this case we want to hypnotize ourselves, for many people have a distinct aversion to placing oneself at what is quite literally the mercy of another person, because, although in theory a pure, high-minded person cannot harm the one who is being hypnotized, we can claim that except in exceptional circumstances certain transference takes place.

A person who has been hypnotized by another person is always more susceptible to the hypnotic commands of that person. For that reason we personally do not recommend hypnosis. We feel that before it can be perfected for medical use there should be additional safeguards, for example no one medical practitioner should be allowed to hypnotize a person, there should always be two medical practitioners present. We would also like to see a law whereby a person who hypnotizes another has himself to be hypnotized and compulsion implanted within him so that he cannot do anything which would harm the person he is going to hypnotize. And we would like the practitioner to undergo hypnosis himself about

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every three years in order to have that safeguard to the patient renewed, otherwise the patient is truly at the mercy of the practitioner. Although we would agree that the great, great majority of practitioners are entirely Honorable and entirely ethical, yet one does come across the occasional black sheep who, in this work, is very very black indeed.

Now let us get on with this business of hypnotizing oneself. If you study this Lesson properly you will indeed have a key which will enable you to unlock unsuspected powers and abilities within you. If you do not study this properly, then it will just be a meaningless babble of words and you will have wasted your time.

We suggest that you go to your bedroom and pull the curtains to exclude the light, but above your eyes fix a very small light of the night-light type. Extinguish all lights except that one, that light must be so arranged so that your eyes look upwards slightly-slightly higher than a straight ahead look.

Turn out all the lights except that little neon-glow lamp, and then stretch out as comfortably as possible upon your bed. For a few moments do nothing except breathe as evenly as you can and just let your thoughts wander. Then, after a minute or two of idle thought-wandering, pull yourself together and decide quite firmly that you are going to relax. Tell yourself that you are going to relax every muscle in your body. Think of your toes, dwell upon your toes, it is more convenient to dwell upon the right toe first.

Imagine that the whole of your body is a great city, imagine that you have little people occupying every cell of your body. It is these little people who work your muscles and your tendons, and who attend to the needs of the cells, that make you tingle with life.

But now you want to relax, you do not want all these little people bumbling about distracting you with a twitch here or a twitch there. Concentrate first on your right toes, tell the little people in the right toes to start marching, let them march out of your toes into your foot, up to your instep, along to your ankle. Let them move up the calf of your leg along to the knee.

Behind them the toes of your right foot will be limp, lifeless, completely relaxed because there is no one and nothing there to cause feeling, all these little people are marching away, marching up your leg. Your right calf is now quite relaxed, there is no feeling in it; your right leg, in fact, is quite heavy, lifeless, numb, without feeling and so quite relaxed. March the little people all the way up to your right eye and make sure that the policemen on duty there put barriers across the road so that none may slip back. Your right leg, then, from toes to thigh is completely, utterly relaxed.

Wait a moment, make sure that it is so, then move to the left leg. Imagine, if

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you like, that a factory whistle has blown and all the little people are hurrying away from work, leaving their machines, and going home to their leisure. Imagine that they have a good cooked supper ready. Hurry them away from the toes of your left leg, hurry them along up the instep, up the ankle, along the calf into the knee. Behind them the left toes and foot and lower leg will be completely relaxed, completely heavy, as if not belonging to you any more.

Get those people moving, get them up beyond your knee, get them up the thigh. Now, as before in the case of the right leg in the left leg make your imaginary policemen put barriers so that no one may slip back.

Is your left leg completely relaxed? Make sure. If it is not completely relaxed, order the little people out of the way again so that you are left with the two legs as an empty factory with everyone gone home, with not even maintenance men left there to cause disturbance or noise. Your legs are relaxed. Now do the same with your right hand and arm, and your left hand and arm. Send all the workers away, send them off get them moving, get them moving like a flock of sheep gets moving in a hurry when a really good sheepdog gets after them. Your purpose is to drive these little people away from your fingers, away from the palm of your hand, away from your wrist, up your forearm, past the elbow-get them moving, clear them out, you want to relax because if you can relax and remain free from all distractions, remain free from all internal buzzes and ticks and clicks, you can unlock your subconscious and then you can be the possessor of powers and knowledge not normally given to Man. You have to play your part, you have to get those little people out of your limbs, get them moving, get them away from your body.

Having got your arms and your legs completely, utterly relaxed, and left like an empty housing estate when everyone has gone off to the local test match, do the same with your body. Your hips, your back, your stomach, your chest-everything. These little people, they are a nuisance to you. Granted they are necessary to keep life within you, but on this occasion you want them to take a holiday away from you. Well, move them off, march them up along the Silver Cord, get them away from your body, get yourself free from their irritating influence, then you will be completely and utterly relaxed, and you will know greater ease within you than you have ever thought possible.

With all the little people crowded onto your Silver Cord, and with your body empty-drained of little people-make sure that you have guardians at the end of the Silver Cord so that none of these little people may slip back and cause a disturbance.

Take a deep breath, make sure it is a slow, deep, satisfying breath. Hold it for a few seconds, and then release it slowly taking a few more seconds about it.

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There should be no strain in this, it should be easy, it should be comfortable, and natural.

Do it again. Take a deep breath, a deep, slow, satisfying breath. Hold it for a few seconds and you will hear your heart going “bump, bump, bump” inside your ears. Then release it-release that breath slowly, slowly, slowly. Tell yourself that your body is completely relaxed, that you feel pleasantly limp and at ease. Tell yourself that every muscle within you is becoming relaxed, your neck muscles are slack, there is no tension within you, there is only ease, comfort and relaxation within you.

Your head is becoming heavy. The muscles in your face trouble you no longer, there is no tension, you are relaxed and comfortable. Idly contemplate your toes, your knees and your hips. Tell yourself how pleasant it is to feel so relaxed, to feel that there is no tension, to feel that there is nothing pulling or twitching within you. Go higher, feel that there is no tension within your body anywhere, no tension within your arms, within your chest, nor within your head. You are calmly resting fully at ease. and every, every part, every muscle and every nerve, every tissue within your body is completely and utterly relaxed.

You must be sure that you are completely and utterly relaxed before doing anything further in the matter of self-hypnosis, because it is only the first or second time which will cause you any shadow of trouble. After you have done it once or twice it will appear to be so natural, so easy, that you will wonder why you have never done it before. Take particular care this first or second time, go slowly at it, there is no need to rush, you have lived all your life so far without it so a few more hours will not matter.

Take it easy, do not strain, do not try too hard, for if you try too hard you will make it easy for doubts and hesitations and muscular fatigue to set in.

If you find that any particular part of your body is not relaxed, then devote special attention to it. Imagine that you have some particularly conscientious workers in that part of the body, and they want to finish some specific job on hand before leaving at the end of the day. Well send them off, no job is so important as this upon which you are now engaged. It is essential that you relax for the good of yourself and for the good of your “workers.”

Now, if you are quite sure that you are relaxed in all parts of your body, raise your eyes so that you can see that little neon nightlight flickering away somewhere just above your head. Raise your eyes so that there is a slight strain on the eyes and on the eyelids as you gaze at the light. Now keep looking at that nightlight, its a nice, pleasant little reddish glow, it should make you feel drowsy. Tell yourself that you want to get your eyelids to close when you have counted ten, so

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count-"One-Two-Three -My eyes are becoming tired-Four-Yes, I am becoming drowsy-Five-I can hardly keep my eyes open-" and so on until you get to nine; "Nine-My eyes are closing tightly-Ten-My eyes will stay open no longer, they are shut."

The point of this is that you want to set up a definite conditioned reflex so that in future auto-hypnotic sessions you will have no difficulty at all, you will not have to waste time with all this relax-ing, all you will have to do is to count, and then you will go off to sleep into the hypnotic state, and that is the aim for which you must now seek to attain.

Now certain people may have a few doubts, and their eyes will not close the first time at the count of ten. There is no need to worry about this because, if your eyes will not close willingly, then close them deliberately as though you were in fact in the hypnotic state. If you do this deliberately you will be laying a foundation for that conditioned reflex, and that is a thing which is quite essential.

Again-you want to say something like this, the actual words do not matter, this is just to give you some idea with which you can make your own formula:-

"When I have counted up to ten my eyelids will become very, very heavy and my eyes will become tired. I will have to close my eyes, and nothing will keep them open after I have reached the count of ten. The moment I do let my eyes close I shall fall into a state of complete self-hypnosis. I shall be fully conscious, and I shall hear and know everything that happens, and I shall be able to order my subconscious mind as I want to."

Then you count as we told you before "One-Two-My eyelids are becoming very heavy, my eyes are becoming tired-Three-I have difficulty in keeping my eyes open-Nine-I cannot keep my eyes open-Ten-My eyes are closed and I am in a self hypnotic state."

We feel that we should end this Lesson here because it is such an ample time in which to practice. If we gave more in this Lesson you might be inclined to read too much at one time, and to take in too little at one time. So-will you study this again and again?

We assure you repeatedly that if you will study, if you will assimilate this and practice this, you will have truly wonderful results.

LESSON TWENTY-NINE

In our last Lesson we dealt with the method of getting ourselves into the trance stage. Now we have to practice that several times. We can make it much easier for ourselves if we really practice, so that we can get into the trance stage easily without having to make hard labor of it, because the whole point of this is to

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save one hard labor.

Let us also look at the reason for this; you want to hypnotize yourself so that you may eliminate certain faults, so that you may strengthen certain virtues, certain abilities. Now what are those faults? What are those abilities? You must be able to focus the faults and the virtues clearly. You have to be able to really conjure up a picture of yourself as you want to be. Are you weak-willed? Then picture yourself exactly as you want yourself to be, with a strong will and a dominant personality, able to get over your points, able to sway men and women in the way that you want to sway them.

Keep on thinking of this “new you.” Keep the picture of this “you” steadily before you in much the same way as an actor-a star-actually lives the part which he is going to play. You must use your full powers of visualization; the more firmly you can visualize yourself as you want to be, then the more quickly you can attain your objective.

Keep on practicing, putting yourself in a trance, but always make sure that you are practicing in a quiet, darkened room. There is no danger in any of this. We stress that you should “make sure that you are not interrupted” because any interruption, or any draft of cold air for instance, will cause you to wake up, cause you to snap out of that trace in a hurry. There is no danger, we repeat, it is definitely not possible for you to hypnotize yourself and fail to come out of the trance. To reassure you let us take a typical case.

The patient has had a lot of practice. He goes to his darkened room, switches on the little neon light just above the eyebrow level, and composes himself comfortably upon his bed or his couch. For some moments he works at getting the body relaxed, free from stresses and strains.

Soon he feels a wonderful sensation stealing over him as if all the weight of the body, all the cares of the body are dropping off, and he is about to enter a new life. He relaxes more and more, leisurely reaching out with his mind to see if there is any muscle under tension, to see if there is any twitch, any ache, any strain anywhere. Satisfied that he is completely relaxed, he gazes steadily at the little neon light, his eyes are not pointed straight ahead but are inclined upwards somewhat toward his eyebrows.

Soon his eyelids begin to feel heavy, they flutter a little and then close, but only for a second or two. They flutter open again, there is some moisture, his eyes are watering. They flutter and tremble, they close again. Once more they open, with difficulty this time for the eyes are tired, the lids are heavy, and the person is almost in deep trance. Within a second or so the lids close, and this time they stay tightly closed. The body relaxes even more, the breathing becomes shallow, the

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patient-the subject, call him what you will-is in the trance stage.

Now let us leave him for a moment. What he is doing in that trance is no concern of ours because we can go into a trance ourselves and have our own experiences. Let us leave him in the trance stage until he has completed that for which he went into the trance.

He was doing an experiment, it seems, to see how deeply he could hypnotize himself, to see how firmly he could stay asleep. He deliberately tried to set aside one of the provisions of nature because he told himself he was not going to wake up!

Minutes-ten minutes, twenty minutes?-pass. The breathing changes and the subject is no longer in a trance, but is sound asleep. After half an hour or so he awakens feeling wondrously refreshed, more refreshed, indeed, than after a complete night's sleep.

You cannot fail to awaken out of a trance, nature will not allow it. The subconscious is like a rather dim giant-a giant with dim intellect-for a time you can persuade him anything you like, but after a time it dawns upon this dim giant that he is "having his leg pulled." Then he snaps out of the hypnotic state.

We repeat again that you cannot put yourself to sleep in any way which would cause you harm or even discomfort. You are utterly safe, because you will have hypnotized yourself and not be at the mercy of any other person's suggestions.

We said before that a draft of cold air would awaken a person; that is so. No matter how deep the trance, if there is a change of temperature, or anything which might possibly in any way whatever harm the body, the trance passes. So it is that if you are in a trance and someone in the house opens a door or a window so that a draft of air comes to you, perhaps under the door or through the keyhole, you will be awakened safely, painlessly and then you will have the trouble of starting all over again. That is why you should avoid drafts and disturbances.

At all times you will have to stress the virtues that you want to acquire. You will have to stress that you are getting rid of the things that you do not admire, and for some days as you walk about you will have to actively visualize the abilities which you want. You will tell yourself time after time throughout the day that at such-and-such a time-preferably that night-you are going to hypnotize yourself, and each time you go into a trance the desired virtues will appear more strongly in you. As you go into your trance repeat within your mind that which you desire.

Just a simple, perhaps silly little illustration; let us say that a man stoops, perhaps because he is too lazy to stand upright. Let him say repeatedly "I will

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stand upright-I will stand upright-I will stand upright.” The point is, again, that you must repeat this quickly time after time with no break in between, because if you do permit a break Friend Subconscious might come in and say, “Oh, you never tell the truth, you stoop like anything!” If you repeat it without giving a break Friend Subconscious hasn’t a chance, he becomes overwhelmed by the weight of words and soon believes that you stand up straight. If he does believe that, your muscles will tighten and you will stand straight just as you want.

Do you smoke too much? Drink too much? It’s bad for the health if carried to excess, you know! Why not use hypnotism to cure yourself, to save your pocket-book from the constant depletion of what are, after all, rather childish habits. You have only to convince your subconscious that you dislike smoking and you will stop smoking without a single pang, without a single thought of smoking.

People cannot give up smoking, it is a habit which is extremely hard to break. No doubt you have heard that time after time; a smoker cannot give up his pipe or cigarette, everyone tells you so, advertisements in the paper bring to your attention various so-called remedies for stopping smoking, stopping this or stopping that. Does it not occur to you that all this is in itself a form of hypnosis? You cannot stop smoking because you believe what you have been told by other people and by the advertisements to the effect that to stop smoking is almost impossible.

Turn that hypnotism to your own use; YOU are different from the common herd, YOU have a strong character, you are dominant, you can cure yourself of smoking, or drinking, or whatever it is you desire to cure. Just as hypnotism-unconscious hypnotism-made you believe that you could not break the smoking habit, so, when you are aware of this, your conscious hypnotism can make it so that you never touch another cigarette.

A word of warning, though, or might it even be called friendly advice. Are you sure you want to give up smoking? Are you sure you want to give up drinking or always being late for appointments? You cannot do anything until you are sure, You must be certain that you want to give up smoking, that you want to do this or do that. It is not enough to be a very weak man and say, “Oh, I wish I could give up smoking, let me tell myself that I will.”

Again and again until it sinks into your subconscious-you can only do that which you really want to do, so that if you more or less dare yourself not to give up smoking, then you will not give up smoking, you might even smoke more!

Examine yourself closely. What do you want to do really? There is no one about, no one looking over your shoulder, no one peering into your mind. Do you really want to give up smoking? Or do you prefer to go on smoking, and is your statement that you want to give up just so much waste words?

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Once you are completely convinced that you do want a thing, you can have it. Do not blame hypnotism, or anything but your-self if you fail to get what you want, because if you do fail then it means this, and this only; failure means that you were not really strong in your resolution to do this or not do that!

By self-hypnosis you can cure yourself of those things which some people refer to as “bad habits.” Unfortunately we have never been able to discover what these “bad habits” were, so we can shed no more light on that particular subject! We will consider bad habits to include baiting your wife or throwing the iron at your husband or kicking the dog, swearing at someone without reason or getting drunk, and all these things can be cured so very easily provided one definitely wants to.

Let yourself relax a few times. Take advantage of freedom from inner tension to build up your own nervous energy. You can do so much to improve your health if you will only read, and re-read this Lesson and the one before, and practice, practice, practice. Even the greatest musicians practice scales and notes hour after hour, day after day. That is why they are great musicians. You can be a great self-hypnotist if you do as we say. So...practice.

LESSON THIRTY

Many people have the idea-a most mistaken idea-that there is something wrong with work. Many civilizations are divided into “white-collar workers” and those who “get their hands dirty.” It is a form of snobbery which should be eradicated because it turns brother against brother and race against race.

Work, no matter whether it be brain work or manual work, is ennobling to those who do it with a clear conscience and without a mistaken sense of shame. In some countries it is considered to be a disgrace if the Lady of the House lifts her hand to do any form of work; it is thought that she should sit about and look pretty, and perhaps give a few orders now and then to show that she is the Lady of the House!

In old China in days long gone the upper classes-so called-grew their finger nails ridiculously long, so long, in fact, that often they would have special sheaths to protect the nails from accidental breakage. The purpose of the long nails was to show that the owner was so wealthy that he did not have to do anything at all for himself; the long nails was proof positive of his inability to work because the Lady or Gentleman of the House-the wearer of the long nails could not even attend to his or her bodily needs, and had to have servants to do everything for him!

In Tibet before the Communist invasion certain of the noblemen (who should have known better!) wore sleeves so long that they completely covered the hands

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and dangled perhaps six or twelve inches below the fingertips. This was to show that these men were so important, and so wealthy, that they did not have to work. The long, long sleeves were a constant reminder that they could not work. This, of course, was a degradation of the real purpose of work. Work was a form of discipline, a form of training. Discipline is utterly necessary, it is discipline which makes the difference between a crack regiment of soldiers and a disorganized rabble, it is discipline in the home which makes it possible for youngsters-teenagers-to be decent citizens when they are no longer teenagers; lack of discipline makes for hordes of leather jacketed young morons who are bent only on destruction.

We mentioned Tibet as being one of the places where there were wrong ideas about work, but that is only among laymen. In the lamaseries it was a rule that everyone, no matter how exalted, had to do menial work at certain stated times. It was (before the Communist invasion) no unusual sight to see a High Abbot clearing a floor-cleaning up rubbish deposited on the floor by the lowest of monks. The purpose of this was to teach the Abbot that things upon the Earth were things of a temporal nature, and he beggar of today might be the prince of tomorrow and the prince of today might be a beggar tomorrow. Some point might possibly be drawn from the fact that many of the crowned heads of Europe and elsewhere are no longer kings and queens and princes ruling countries, but then one has to reflect that many of these former crowned heads and presidents have made very sure while they were still in power that they would have ample funds for when they were no longer in power. However, that is a digression, let us state again that work, no matter what kind of work, whether menial or mental, is uplifting and never degrading when it is done with pure motives, and with the idea of "service to others" behind it. Instead of applauding those gilded ladies who sit and autocratically dictate to ill-paid servants while not lifting a finger themselves, we should applaud the servants and look down upon the gilded ladies, for the servants are doing something honorable; the gilded ladies are not.

We heard a discussion quite recently-a somewhat heated one-about meat eating. Our own point of view is that if a person wants to eat meat, then let them eat meat, if a person wants to be a vegetarian and climb trees after nuts, then let them be a vegetarian and climb trees after nuts. It does not matter what one eats or what one does not eat so long as they do not inflict their often erroneous opinions upon others, who may be too polite to object violently.

Man is an animal, no matter how much we disguise the fact with fine clothes and beautiful powders and hair dyes, etc., Man and Woman are animals, meat eating animals too. In fact, the flesh of mankind tastes, according to all reports, something like pork! Many people behave in a rather piggish manner, so possibly that is quite appropriate. Cannibals, when asked about human flesh, say that the black man's flesh is rather sweet and like roast pork. The white man's flesh is

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apparently a rather rancid and sour affair, like a joint that has gone off!

We suggest, then, that if you want to eat meat, do so. If you want to eat vegetables or grass, do so. But do not at any time inflict your own opinions on others. It is a sad fact that those who are vegetarians or health food addicts are often extreme in their views, as if by the very vehemence of their argument they will convince themselves. It seems to us very decidedly that many of these people whom we personally regard as cranks are uncertain that they are doing the right thing. They do not want to miss any-thing, but they do not want to be vegetarians themselves if they think that other people are enjoying meat. It is often the case with non-smokers; non-smokers often resent greatly that another person shall smoke, they seem to think that there is something exceedingly virtuous in not smoking. Actually it is just a matter of choice. Smoking, in moderation, probably never hurt anyone, but drink-intoxicating liquors-does harm people because it interferes with their astral. We say in connection with this that, again, if a person wants to drink and injure their astral body, well, that is their choice. It is definitely wrong to try to use any forceful per-suasion to change the path of another person.

While we are on the subject of eating meat, etc., which entails killing, let us mention another point which you may find of interest. Some people say that one should never kill even an insect. They say one should never kill a cow or a horse, or anything else which has life in it. It makes us wonder if we are doing a grave ill when we kill a mosquito which threatens to infect us with malaria; it makes us wonder if we are doing a crime against the living world if we have an injection against any virus. After all, a microbe or a virus is a living organization, should we, then, out of our sense of righteousness, stop trying to kill T.B. germs, stop trying to kill cancer germs? Are we great sinners in trying to find a cure for the common cold? In trying to cure any illness surely we are taking life. We have to be reasonable about all this.

The vegetarians say that we should not take life. Now, a cabbage has life, so if we tear a cabbage from the ground in order that we may eat it we are destroying life which we cannot create. If we take a potato or a stick of celery, or anything else, we are destroying life, and as the vegetarian destroys life quite as much as the meat eater why not let us be sensible and eat as the body needs-meat?

It is often stated that the good Buddhist does not eat meat, and we must hasten to agree that many Buddhists do not eat meat and often the reason is that they cannot afford it! Buddhism flourished exceedingly in very, very poor countries. In Tibet, for instance, meat was an unheard of luxury which could be enjoyed only by the richest of the rich. The ordinary people had vegetables and tsampa, the vegetables, too, were a luxury! The monk, who was not addicted to luxury, lived on tsampa and nothing else, but to make it taste better the leaders of

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the religion decreed that it was wrong to eat meat. Thus, people who could not get meat anyhow felt that they were being virtuous in not having meat! We feel that there is much nonsense written about all these things. The meat eater likes to have meat—well let him. If the vegetarian wants to chew a stick of celery, let him have his celery as long as he does not inflict his views on others. In the same way, if a person does not want to kill an insect, and prefers to have his cancer virus or his T.B. germs instead of trying to get cured—that is his choice.

We often get letters from people in great distress who tell us that such-and-such a person is desperately in need of help, of advice, and how can they hypnotize a person, or force a person to a different way of life. We never help in such cases, because we believe that it is indeed very, very wrong to try to influence the path of another person. In this Course, for instance, knowledge is available. We state our opinions, we state what we know, but we do not try to force you to believe. If you are taking this Course then presumably you are prepared to listen to what we have to say; if you do not want to listen to us it is an easy matter to close the book.

If you are asked to give an opinion, give it, but do not try to force your opinion on a person, and, having given your opinion, let the whole matter drop because you do not know what the other person arranged as their path through life. If you are going to force a person to do something which they do not want to do, then you might be fixed with their karma. It might be an unpleasant karma, too!

We want to say something here about animals; many people regard animals merely as creatures who walk about on four legs instead of on two. People regard animals as dumb creatures because they do not speak English or French or German or Spanish, but then animals regard humans as dumb creatures also!

If you were truly telepathic you would find that animals do talk, and they talk far more intelligently than many humans! Some scientists, as reported in a recent edition of "The Scientific American," have discovered that there is a language of bees. Bees can give very detailed instructions to each other, and they even hold conferences!

Some scientists became interested in dolphins, in their peculiar speech, or, as they thought of it, in the peculiar sounds which they made. These sounds were recorded on a tape recorder, and were then reproduced at different speeds. At one speed the speech sounded very, very much like human speech.

Animals are entities which have come down to this Earth in a special shape, in a special form, in order that they may do their own task in a manner most suitable for their own evolution. We are in the fortunate position of having been associated with two Siamese cats who were quite phenomenally telepathic, and with

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these-after much experience-it is possible to carry out conversation in much the same way as one can with intelligent humans.

Sometimes it is not at all flattering to pick up the thoughts of how a Siamese cat regards a human! If one regards animals as our equals who are in a different physical form, one can get very close to them, one can discuss with them things which otherwise would be impossible.

A dog, for instance, likes the friendship of Man. A dog likes to be subservient because then he gets praise and flattery. A Siamese cat, on the other hand, often has quite a contempt for humans, because a human compared to a Siamese cat is a very handicapped person indeed, a Siamese cat has remarkable occult powers and remarkable telepathic powers. So-why not get on good terms with your own cat, or your dog, or your horse? If you want to, if you sincerely believe, then you can with practice converse by telepathy with that animal.

So we come to the end of this Course, but, we hope, not the end of our association. This Course is a practical Course which we trust has shown you how absolutely ordinary, how absolutely simple, all these so-called "Metaphysical Phenomena" really are.

We have another Course which deals with the subjects on the more traditional style, giving you Sanskrit names, etc. We suggest that it is very much to your advantage to consider this Course, because now that you have studied this far with us, assuredly you will want to go further.

We will not say "Goodbye," then, because we hope that you will join us for a little longer. Let us say instead in Spanish "Hasta la vista."

BOOK TWO

WISDOM OF THE ANCIENTS

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WHAT THIS BOOK IS

Such a lot of people like to have big words. Such a lot of people mess up the whole thing when they go in for Big Words. I like small words. It is so much easier to say what one means with small words. After all, if we are going to read a book in English, or Spanish, we do not normally need Sanskrit or Hindustani or Chinese words. However, some people like Big Words.

This is an honest attempt to give you a Dictionary of certain words, and to go into some detail about the meanings. In some instances the meaning could well constitute a monograph. Monograph? MONOGRAPH? What is a monograph? A short essay on one subject will explain it. But let us get on with our little Dictionary because that is what you will be interested in. I thought that first of all I should say—Just A Word! We will start with the letter **A**. I cannot think of any which comes before, so the first word is :

ABHINIVESHA : This indicates possessiveness restricted to a love of life on Earth. It is an attachment to the things of life and a fear of death because of the loss of possessions which that will bring. Misers love their money, and they fear death because death will part them from their money. To those who suffer from this particular complaint I will say that no one has yet succeeded in taking even a penny into the next life!

ABSTINENCES : We have to abstain, or refrain from doing, certain things if we are to progress on the road to spirituality. We must refrain or abstain from injuring others; we must refrain from telling lies. Theft—we must avoid theft because it is altering the material balance of another person if we steal from them. Sensuality? That is an impure form of sex, and while pure sex can elevate one, sensuality can ruin one spiritually as well as financially! Greed is a thing of which we should not be guilty. Mankind is lent money or abilities in order that we may help others. If we are greedy and refuse to help in case of genuine need, then we may be sure that help will be refused us in time of need. If one can honour the Five Abstinences—abstention from injuring others, abstention from lies, abstention from theft, abstention from sensuality, and abstention from greed, then one can be at peace with the world, although it does not follow that the world can be at peace with one.

ACHAMANA : This is a rite practiced by those of the Hindu belief. It is a rite in which a worshipper purifies himself by thinking of pure things while sipping water and sprinkling water around him. In some ways it is similar to the sprinkling of water during a Christian ceremony. The Hindu, having done this, can then re-

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tire into a peaceful state of meditation.

ACHARYA : This is a word for a spiritual teacher, or, if you prefer it, a Guru. Acharya is frequently a suffix to the name of some revered religious teacher.

ADHARMA : This indicates lack of virtue, lack of righteousness. The poor fellow probably does not abstain from any of the Five Abstinences.

AGAMA : A Scripture, or in Tibet a Tantra. It can be used to indicate any work which trains one in mystical or metaphysical worship.

AGAMI KARMA : This is the correct term for Karma. It means that the physical and mental acts performed by one in the body affect one's future incarnations. In the Christian Bible there is a statement that as one sows so shall one reap, which is much the same as saying that if you sow the seeds of wickedness then you shall reap wickedness, but if you sow the seeds of good and help for others then the same shall be returned to you 'a thousandfold.' Such is Karma.

AHAMKARA : The mind is divided into various parts, and Ahamkara is the sort of traffic director which receives sense impressions and establishes them as the form of facts which we know, and which we can call to mind at will.

AHIMSA : This was the policy followed by Gandhi, a policy of peace, of non-violence. It is refraining from harming any other creature in thought, deed, or word. It is, in fact, another way of saying, 'Do as you would be done by.'

AI : The shortest known way of saying equal love for all without discrimination as to race, creed, color, or form. When we are capable of truly fulfilling the meaning of the word Ai, then we do not have to stay on this world any longer, because we are too pure to stay here any longer.

AJAPA : This is a special Mantra. The Easterner believes that breath goes out with the sound of 'AJ,' and is taken in with the sound 'SA.' Hansa is the sound of human breathing. 'HA,' breath going out; 'N' as a conjunction; 'SA,' breath coming in. We make that subconscious sound fifteen times in one minute, or twenty-one thousand six hundred times in twenty-four hours. Animals also have their own particular rate; a cat does it twenty-four times a minute, a tortoise three times a minute. Some people consider that the Ajapa Mantra is also an unconscious, or rather, a subconscious prayer, which means 'I am That.'

AJNACHAKRA : This is the sixth of the commonly accepted figure of seven of the known Yogic centers of consciousness. Actually there are nine such centers, but that would be delving too deeply into Tibetan lore to explain here. Ajnachakra is the Lotus at the eyebrow level, a Lotus, in this case, with only two petals. This is a part of the sixth-sense mechanism. It leads to clairvoyance, internal vision, and knowledge of the world beyond this world.

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AKASHA : Many people refer to this as ether, but a rather better definition would be—that which fills all space between worlds, molecules, and everything. The matter from which everything else is formed. It should be remembered that this matter is common through- out our own planetary system, but it does not at all follow that other universes have the same form of matter. You can say that the human body consists of blood cells, flesh cells, and, yet in a different part, bone cells.

AKASHIC : This is usually used when referring to the Akashic Record. It is difficult to explain to a three-dimensional world that which is an occurrence in a more multi-dimensional world, but it may be regarded like this : Imagine that you are a cine photographer who has always existed and will always exist, and you have an unlimited supply of film (and someone to process it for you!). From the beginning of time you have photographed everything that ever happened anywhere to anyone and everyone. You are still photographing events of the present day. That represents the Akashic Record; everything that has ever happened is impressed upon the ether as are light impulses recorded on cine film, or a voice record can be impressed upon recording tape. In addition to this, because of the multi-dimensional world in which it is recorded, there also can be recorded the very strong probabilities which affect everyone on Earth and off the Earth. You can imagine that you are in a city; you are on a street, a car is coming along, it passes you, and it disappears from your sight, you have no knowledge of what is happening to it. But supposing, instead, that you were up in a balloon and you could look down and you could see the road for miles ahead. You could see the car rushing along, and you could see perhaps an obstacle in the road which the car would not be able to avoid.

Thus you would see misfortune coming to that driver before he was aware of it. Or you can regard the case of the timetable: Timetables are issued indicating the probability that a train or a bus, a ship or a plane, will leave at a certain time from a certain place, and according to the timetable, which is merely a record of probabilities, will arrive at a certain place at a certain time. In nearly every instance the vehicle does arrive.

When considering the Akashic Record it is worth remembering that if you could travel instantly to a far distant planet and you had a very special instrument, the light which was arriving from the Earth (light has a speed, remember) might show what was happening on Earth a hundred, a thousand, or ten thousand years ago. With your special instrument you would be able to see the Earth as it was a thousand years ago.

The Akashic Record goes beyond that because it shows the strong probability of what is going to happen. The probabilities confronting a nation are very

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much stronger, are much more certain, than in the case of individuals, and those people who are specially trained can enter the astral state and they can consult the Akashic Record to see what has happened, what is happening in any part of the world, and what are the terrifically strong probabilities for the future. It is a very much, in fact, like going to some news theatre and seeing a film. If you know from the program what film is on at a certain time you can go and see just that.

ANAHATA CHAKRA : The symbolism of this Chakra is The Wheel or The Lotus. The symbolism of the East refers to it as a stylized Wheel, which is also a stylized Lotus. In Tibet it is The Lotus only. This is a Chakra at the level of the heart. It has twelve petals of a golden color. When one can see the aura one can observe that sometimes the gold is tinged with red, at other times it will be streaked or flecked with a dark blue showing the different moods, and the different stages of evolution of the person.

Below this Anahata center is another manifestation of The Lotus, one with an eight-petal arrangement which stirs and waves slightly when one does meditation. It stirs and waves like the sea anemone which we can see in an aquarium. When one can see the aura, one can see the rays of light which make it resemble The Flowering Lotus or The Wheel, depending upon one's sense of imagery, the mechanical or horticultural.

The Anahata Chakra is the fourth of the seven commonly known Yogic centers of consciousness. Actually, as already stated previously, there are more than seven.

ANAHATA SHABDA : This means a sound which is not an actually perceived sound. Instead, it is an impression of sound which is often heard during meditation when one has reached a certain stage. The sound, of course, is that of the Mantra Om.

ANANDA : Pure joy. Joy and pleasure unalloyed by material concepts. It indicates the bliss and happiness which one experiences when one can get out of the body consciously and be aware of the absolute rapture of being free, even for a time, from the cold and desolate clay sheath which is the human body on Earth.

ANATMA : The renaming of this is 'This is the World of Illusion.' Upon this world, this Earth, we think that only material things matter. People grub in the dirt for money, and pile up masses of money (some of them!). No one has ever taken a single penny into the next life, but they still rush after the material things which we leave when we depart from this world.

ANGAS : An indication of things which one must obey in order to progress in spiritual rather than physical Yoga. One must progress and correctly observe meditation, breath control, advanced meditation, and contemplation. One must

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also specifically remember the Golden Rule which means—Do as you would be done by.

ANNAMAYAKOSHA : That big word just means the physical sheath or body which encases the spirit. When one is coming back into the physical body after being consciously in the astral one does not even use such a word as that to express one's feelings of the cold and clammy mess into which one must painfully clamber, one uses a much worse word. But—Annamayakosha is the technical word.

ANTAHKARANA : Eastern philosophy, Vedanta philosophy, uses this word when referring to the mind as it is used in controlling a physical body.

APANA : Some of the words of the far, far East are remarkably explicit in their meanings. Sanskrit is not bound by the conventions of many Western languages. We cannot always use precisely the same meanings, so let us just put down the meaning of Apana as all that which has to do with excretion, the various orifices, processes, etc. In the aura appropriately enough it appears as a dark red, or dark-brown red, color which swirls and twists and then spreads out like a turgid pool.

APARIGRAHA : This is the fifth of the Abstinences : It indicates that one should take the Middle Way in all things, being not too good but not too bad, avoiding extremes and being balanced.

ARHAT : This is one who has attained to a perfect understanding of that which is beyond life. It indicates that one has discarded the ideas that :

1. The body is important.
2. Uncertainty about the correct Path to take.
3. Dependence upon rigid rules.
4. Likings arising from an imperfect memory of a past life.
5. Dislikings arising from an imperfect memory of a past life.

ASANA : This is a posture, or sitting position, and is used when preparing to meditate. The Great Masters never laid down fixed rules about how one should sit, they merely stated that one should be comfortable and at ease, but since those times various people who are not by any means Great Masters have tried to create a sensation, tried to increase their own self-advertised status by ordering that their Yogic students should indulge in all sorts of ridiculous and fantastic contortions.

The only thing you have to do in order to meditate is to sit comfortably, and then you are definitely in the correct position. It does not matter if you sit with your legs crossed, or your legs straight out or straight down, so long as you are

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comfortable that is all that is required in the posture.

ASAT : All those things which are unreal or illusory. This is the World of Illusion, the world of unreality. The World of the Spirit is the real world. The opposite of Asat is Sat, that is, those things which are real.

ASHRAMA : This means a place wherein Teacher and pupils reside. Often it is used to denote a hermitage, but it can also be used to indicate the four main stages into which life on Earth is divided. Those stages are :

1. The celibate student.
2. A married person who thus is not celibate. The person does not have to be a student.
3. Retirement and contemplation.
4. The monastic life, and monastic, you may like to be re- minded, indicates a solitary life.

ASMITA : Conceit, egoism, and the puffed-up pride of the unevolved human. As a person evolves Asmita disappears.

ASTEYA : A name for the third of the Abstinences. The third of the Abstinences exhorts one not to steal, and when one is warned not to steal it means that you must not steal in thought nor in deed, nor must you covet the property of another person.

ASTRAL : This is a term which is generally used to indicate the place or condition that one reaches when one is out of the body. It is a place where one can meet one's friends who have passed over after leaving the body in so-called death, and who are waiting to make plans so that they may reincarnate. The astral world could be considered as corresponding roughly to the Christian Paradise, a place which is an in between place, a meeting-place, but not the ultimate Heaven.

ASTRAL Traveling : When a person lays down to rest the physical mechanism of the body becomes quiescent. The physical functions slow down, but the astral form, or Soul or Ego, or Atman, does not rest in the body but goes out of the body into the astral plane. One can liken it to this; when one goes to bed one takes off one's day clothes and lays aside the day clothes. In the same way the astral body lays aside the flesh body as we lay aside the clothing of the day. It is worth noting that there are various planes, or stages, of the astral world. One can do astral traveling and travel from one's country of origin or country of residence to various parts of the physical world; one can go from England to Australia, or Australia to China, or anywhere like that. It depends on what one has to do how one uses-one's astral time.

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A person who is very evolved and perhaps is living his last life on Earth is busy always in the astral, and the more evolved a person, the farther he travels in the astral. Astral traveling is easy provided one practices. It needs practice only, or perhaps one should say, practice and patience. All animals can do it, as all animals can do clairvoyance and telepathy.

It should also be mentioned here that the Paradise of the astral world can, in some instances, be purgatory for those who have misbehaved on the Earth! People meet in the astral and plan what they are going to do in the physical. Unfortunately, so many people forget their wondrous intentions and do only that which suits them.

It is recommended that one practices astral traveling because it is the most stupendously wonderful feeling that one can imagine to rise up at the end of one's Silver Cord, and watch the cities of the Earth beneath one's gaze, and then perhaps soar into space and look at other worlds. Or if one deserts the physical world completely one can go into the metaphysical worlds, and see and talk with friends who have gone on before.

ATMA : Some people call it Atman. Vedantic philosophy regards the Atma or Atman as the overriding spirit, the Overself, the Ego, or the Soul.

AURA : Just as a magnet has lines of force about it so has the body lines of force, but these are lines of force in different colors, covering a wider range of colors than human sight could ever see without the aid of clairvoyant abilities. The auric colors flare out from the most important centers of the body, and unite to form a swirling egg-shaped mass with the blunt end of the egg at the top.

A good aura can extend for perhaps six feet from its possessor. A trained clairvoyant by seeing the colors of the aura can detect incipient illness or disease. Later there will be instruments for seeing the aura in color (so that the non-clairvoyant can see it, that is), and by applying a suitable heterodyne signal, defective shades of the aura will be cured of illness. The aura must not be confused with the etheric, which see under E.

AVASTHAS : - A word descriptive of the three states of consciousness which are :

1. The waking state, during which one is in the body more or less conscious of things going on about one.
2. The dream world, in which fantasies of the mind become intermingled with the realities experienced during even partial astral travel.
3. The deep sleep of the body when one does not dream, but one is able to do astral traveling.

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AVATAR or AVATARA : This is a very rare person nowadays. It is a person who has no Karma, a person who is not necessarily human, but one who adopts human form in order that humans may be helped. It is observed that an Avatar (male) or Avatara (female) is always higher than human. In the Christian Bible you read of angels descending to the deepest hells of Earth in order that they may bring assistance to suffering humanity.

Avatars appear on those occasions when the world is in danger, or when humanity as a species is in danger. You may not recognize Avatars because they often have great suffering. They are pure, and unless they are able to take certain suffering they could not stay on the Earth. You can liken them to a deep-sea diver who has to put leaden weights upon his body that he may sink down into the depths of the dark and mysterious sea. You will not recognize Avatars unless you are very pure, because the Avatar does not advertise his state on radio or television, nor does he tell you that if you take a certain magazine monthly you are sure of entry into the highest realms of Heaven!

AVESHA : This interesting condition means entering another's body. At times an Avatar will need to take possession of another's body in order to do some special work, but such possession is only accomplished when the original occupant of the body agrees. After some seven years, never more, the Avatar has changed everything in the body, every cell, every molecule, and so the body becomes truly his.

Two points of interest—some people say, 'Well, how can a molecule change places?' The answer is, of course, that even in the humble process of electro-plating, molecules are sent from one electrode to the other electrode of a plating vat. Thus,

The second point—often an Avatar will take over a body which is already adult. That is because the Avatar must not waste the time of being born and growing up through the painful stages of childhood.

AVIDYA : This is a form of ignorance. It is the mistake of regarding life on Earth as the only form of life that matters. Earth life is merely life in a classroom, the life beyond is the one that matters. On other planets, in other universes, there are entities, some not so intelligent as humans, and some incredibly more intelligent than humans. They may not follow the human pattern of body form, but they are still sentient Beings.

B

BEYOND : This refers to the Great Beyond. It indicates that state of existence beyond the physical in which we find ourselves, it refers to life beyond the Vale of Death. People throughout ages, and all over the world, have speculated

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on the nature of 'The Beyond.' It is unfortunate that so-called scientists want to weigh everything, test everything, and prove everything, because that limits their ability to perceive the obvious. When a person is ready to receive the truth, then the truth comes to him, and he knows the truth of that truth for that which it needs no proof, while that which is not cannot be proven.

BHAGAVAD GITA : This is one of the great Scriptures of India in which a truly enlightened Teacher teaches that which should not be altered. The eighteen chapters of this book each deal with one aspect of human life, and show how by using the physical, emotional, mental, ethical, and spiritual abilities of one's Ego at the same time one can attain to true harmony of body and spirit.

This book teaches that only through true harmony can Man progress into Divinity, and so obtain release from the wheel of birth, growth, death, and rebirth. The actual meaning of the words are—Bhaga, the Sun. Vad means Godlike. Gita means Song.

BHAGAVAN. A term indicative of one's personal God. The God whom we worship irrespective of the name which we use, and in different parts of the world different names are used for the same God. It is the God with six attributes, which are :

1. Power and dominion.
2. Might.
3. Glory.
4. Splendor.
5. Wisdom.
6. Renunciation.

BHAJAN : A form of worship of one's God through singing. It does not refer so much to spoken prayers, but is specifically related to singing. One can chant prayers, and that would be Bhajan. An example of that in the Christian religion is the chanting of the Psalms.

BHAKTA : One who worships God, a follower of God. Again, it must be stressed that this can be any God, it does not relate to any particular creed or belief, but is a generic term.

BHAKTI : An act of devotion to one's God. The act of identifying oneself as a child of God, as a subject of God, and admitting that one is subservient and obedient to God.

BHAVA : This is being, feeling, existing, emotion. Among human beings

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there are three stages of Bhavas :

1. The pashu-bhava is the lowest group of people who live solely for themselves and for their own selfish pleasures. They think ill and do ill to others. They have no interest except in their own social or financial advantage, and they never help others in any way at all. They are the people on the lowest step of evolution.

2. The vira-bhava are the middle group. They have ambition and desire to progress upwards. They are strong, and frequently have quite a lot of energy. Unfortunately, they are selfish and domineering when they think someone might be getting more than they. They are the type who want to be 'Do-gooders,' not for the sake of helping others, but so that they shall be known as great and holy people always ready to assist those in need. Actually, it is very false policy to have anything to do with do-gooders, because they are selfish, egocentric people who have a long, long way to go.

3. This group, the divya-bhava, is of a much better type, with harmonizing people who are thoughtful, unselfish, and really interested in helping others unselfishly. They will go to great effort to help those who seek help, and they do not do it for self-gain. Sadly enough, this group are very much in the minority at present.

BODHA : That knowledge which can be imparted to another person whom one is teaching. It is also referred to as wisdom or understanding. One can teach a person from a textbook and a certain amount of knowledge will be absorbed parrot fashion, but the real knowledge comes by being 'rubbed off' from the teacher and passing to the pupil. It is knowledge acquired by copying the teacher.

BODHI : A Buddhist word which indicates that one has a clear appreciation of the nature of that which is beyond this life. It is perfect knowledge, it is perfect understanding, we in the flesh are mere figments of the Ego's imagination, formed for the purpose of gaining experience.

BRAHMA : A Hindu God frequently represented with four arms and four faces and holding various religious symbols. But there is another Brahma. Brahma—this is a state. It indicates that everything is in a stage where change is accomplished by the thought of all incarnate minds, minds which shape the present and the future, and it means 'to expand,' just as the experience of all living creatures constantly expands.

BRAHMACHARI : One who has taken the first monastic vows. Or it may be a spiritual person who is devoted to the observance and practices of a form of religion but as yet has taken no particular monastic vows.

BRAHMACHARYA : This is the fourth of the Abstinencies. The things enjoined

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on one by this are purity of thought, purity of word and deed, an initiation in which one takes vows, a celibate stage so that one may gain the necessary experience of astral traveling. It should be noted that the latter stage has four separate stages; the first of which is that in which the individual is governed by a Teacher.

BRAHMALOKA : This is that plane of existence where those who have succeeded in the Earth life go that they may commune with others in the next plane of existence. It is a stage where one lives in divine communication while meditating on and preparing for fresh experiences. It is, in fact, a stage where one goes to the Hall of Memories and consults the Akashic Record that one may see what one has accomplished during the last life on Earth, and what has been left undone. It is here that one is able to consult with those of great experience, so that one may plan one's next incarnation to remedy the defects of the last and to make a step farther in overcoming one's Karma.

BRAHMA-SUTRAS : All these words come from India, and the Brahma-Sutras are very famous aphorisms which place before one the principal Teachings of the Upanishads. The Upanishads will be dealt with under U and under V. It is a sad fact that every translator and commentator, particularly in the Western world, injects his own opinions into his translations and commentaries, people are not content to merely translate. Thus it is that in the Brahma-Sutras one translation may not agree with another, and unless one can see the original by way of the Akashic Record one can be led sadly astray.

BREATH : One should also give it the name of Pranayama, but as this would mean nothing to the majority of people, let us be content with the word Breath. There is a special supplement at the end of this Dictionary dealing with various systems of breathing, dealing with various exercises in the matter of breathing, so let us now state that breathing relates to the rhythm in which we take in air, hold it, and release it.

As an instance let us take one's own unit of time, and then have one unit of time for breathing in, four units of that time for retaining the breath, and two units of that time for exhaling. That is a comfortable breathing rhythm for inducing calmness. As the unit of time one might take three seconds, so that we breathe in for three seconds, hold one's breath for three times four, that is, twelve seconds, and exhale for three times two, that is, six seconds.

It is strongly advised that you do not practice different systems of Yogic breathing until you know what you are doing, because until you have definite knowledge of what you are trying and why and what the results may be, you can endanger your health. The exercises given at the end of this Dictionary are quite, quite harmless, and are, in fact, really helpful.

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BUDDHA : This is not a God, this is a person who has successfully completed the lives of a cycle of existence, and by his success in overcoming Karma is now ready to move on to another plane of existence.

A Buddha is a person who is free from the bonds of the flesh. The one who is frequently referred to as 'The Buddha' was actually Siddhartha Gautama. He was a Prince who lived some two thousand five hundred years ago in India; he renounced all material possessions in order to find enlightenment. He found Nirvana, which does not mean, as it usually translated, everything full of nothingness. We shall deal with Nirvana under the letter N.

Every one of us should strive to attain to Buddhahood which is a state of being, an exalted state of being. It is not a God. Western people are often puzzled by 'The Thousand Buddhas.' They think that there are at least a thousand Gods, which, of course, is too fantastic to be even ridiculous! Buddhahood is a state of being. One can attain Buddhahood no matter what one's station in life. The Prince or the garbage collector can each be pure and holy. Down on this Earth we are like actors on a stage, and we take the 'dress' or status which will be of most assistance to us in learning that which we have to learn. The Thousand Buddhas, then, is merely an indication that one can attain to Buddhahood in a thousand or so different ways.

Why the thousand? Well, think of a small boy who says, 'My father? Ah ! He's got millions of 'em !' The thousand, then, is merely a figure of speech. Buddha is a symbol, not the graven image of a God. The Buddha figures are just reminders of what we can be if we want to be, and if we work to be.

BUDDHI : A word meaning wisdom, and we must always keep before us the awareness that wisdom and knowledge are quite different things. Wisdom comes with experience; knowledge can be obtained without the wisdom to apply that knowledge which we have gained. We have to attain to Buddhi, which is wisdom, before we can pass on to Buddhahood which is wisdom and knowledge.

BUDDHISM : Frequently people refer to Buddhism as a religion. Actually, it would be far more correct to say it is a Way of Life, a code of living, a manner of passing our time upon this Earth, so that we shall hurt none and advance our own spiritual progress in the quickest time with the least effort.

Here are various things which one must do, and various things which one must not do. The Buddhists refer to (1) as The Four Noble Truths :

1. There is suffering and there is a cause for that suffering. Suffering can be overcome, and then there is a way of peace.

2. Nirvana. Mind and matter are in a state of constant change. The mind

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causes the spirit to bog down as if stuck in clay. Withdraw the mind, and then one attains to Nirvana and so becomes free from suffering and the cycle of continual rebirth, living, dying, and being reborn.

3. The Eightfold Path, which means—

Correct views.

Correct aspirations.

Correct speech.

Correct conduct.

Correct methods of livelihood.

Correct effort.

Correct thoughts.

Correct contemplation.

As in most religions, or ways of life, there are different branches. Just as the Christian Religion has a whole horde of different branches from the Plymouth Brethren to the Roman Catholic faith, so does the Buddhist school branch into two—they are The Hinayana, which means the Narrow Way, and The Mahayana, which means the Great Way. The former is rather austere, it has a narrow outlook, it relates to the achievement of personal sanctity through seclusion and aesthetism. This is indeed a rigorous living.

The latter, Mahayana, prefers to follow the precepts of Gautama Buddha as a divine incarnation. One might say that one of these calls upon a person to progress by his own efforts, while the other says that you can only work and progress by following the precise and undeviating example of another.

C

CAUSAL BODY : For those who love big words this is the Anandamaya-kosha, or, if you prefer it under yet a different language instead of in simple, plain language, you could term it the Karana Sharira.

The causal body is the first of the various bodies with which we are encumbered. Think of us as being a nest of boxes, one inside the other; or think of us as anything which fits one inside the other; it could be a collection of those small coffee tables, or boxes, or a nest of drawers, anything which has a small subject, then a larger outside and a larger outside that, and so on. This is how our different bodies are arranged.

The causal body is the innermost one, and it is that which commences the

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processes whereby we gain experiences in the flesh. This, the causal body, is the body of incarnation, and it is the one which causes all those familiar troubles associated with the flesh—lusts of various kinds, numerous exciting desires, horrible greed, and, the most common of all, selfishness.

We have to live so that there is no need for us to have a causal body, because when we can manage without a causal body we do not have to come back to this Earth nor go to other material and unpleasant worlds.

CHAITANYA : A state when the spiritual consciousness has just been awakened, and one is alert and ready to progress upwards, taking the first steps to leave the causal body behind one. To attain to Chaitanya means hard work, hard study, constant meditation and contemplation. When the conditions are right, the six Chakras are stimulated and come into consciousness, giving one awareness of one's destiny, giving an understanding of what must be before one can progress speedily.

CHAKRAS : We should concentrate upon the six Chakras. Along our spine, like wheels threaded along our spinal column, are the six man Chakras or centers of psyche consciousness.

There are various centers which keep our causal body in touch with our higher bodies, in touch with our higher centers. Some people prefer to call these Chakras, Lotuses. Others call them Wheels. Some religions make a stylized symbol which one can recognize as a Wheel or as a Lotus, depending upon one's poetic imagination.

There are six Chakras along the spine, and a seventh in the centre of the cerebrum. There are two others making nine in all, but most people have not attained to the state yet where they can assimilate knowledge of nine, so let us deal only with the orthodox and commonly accepted seven.

When one can see the aura, one can see all the colors swirl- in out from these different Chakras, and, of course, the colors and the auric emanations of all types are different between man and woman.

The first Chakra is at the base of the spine near the excretory organ. The second is at the genitalia level, the third is at the umbilicus, the fourth approximates to the level of the heart, the fifth comes at the level of the throat, and the sixth is at the eyebrow level.

Mythology states that the lower man dwells in the lowest part of the spine, and not until Man is able to raise the Kundalini powers into the heart Chakra is he able to be aware of progress. Man has to send his spiritual forces into the sixth Chakra before being able to make any really satisfactory progress, and when

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one can get above the seventh then one knows quite surely that one is living on Earth for the last time.

CHAN : This now means meditation. It is a word used by the Japanese Zen Buddhists. Originally the word was Channa, and it then signified that the person concerned had experienced instantaneous perception of Truth. You might say that the person who had Channa had experienced a revelation.

CHANG : The opposite of artificial, the opposite of abnormal. That which is completely normal, completely standard. It is a word from the Chinese Taoist belief.

CHANISM : A theory whereby one can attain to the state of Buddhahood through sudden enlightenment, through a sudden lightning flash of revelation. Devotees of Chanism engage in constant meditation upon the principles and precepts of the Eternal Truths in the hope of receiving this sudden revelation.

CHARMS : Many people look upon charms as idle superstitions, they look upon charms as little ornaments which the gullible buy in the hope of changing their luck. Well, if you go to some souvenir shop and buy a charm it is just the same as throwing your money away. But if you have a specially prepared charm, prepared, that is, by a person who knows how to do it, the charm is effective.

It means that one has to build a thought form and locate it in the charm in much the same way as the Egyptians of old safeguarded their embalmed Pharaohs. We shall deal with this more under Talismans.

CHENG : The honesty and sincerity inherent in one's true self. One has to allow Cheng to grow and to reveal itself before one can make any substantial progress. If we cut away greed, lust, and selfishness like taking away the hard shell from a nut, we can get to the kernel inside. Humans are encased in a hard shell, and they have to shed that shell before they can progress.

CHI : This is vital force. Anything which comes within the sphere of matter. So we have Chi, the breath force which corresponds on the lowest plane with the etheric force, and then, higher, with the auric force.

CHIT : Consciousness, a rather empty sort of consciousness. It is a lack of any specific awareness. One might say that it is being conscious without having any specific purpose to that consciousness, without learning anything through that consciousness.

CHITTA : This is the lower mind. There are three parts of the mind, or it might be better to say mind-stuff. The first is Manas; the second is Buddhi; and the third is Ahamkara. The first, of course, is the lowest. Everything which comes into the lower mind passes into the subconscious for storage and sorting, and possi-

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bly for later use. It should be remembered that within our subconscious we have the knowledge of all humanity, but through imperfections we have very imperfect memories, that is, we cannot get down to all the knowledge we have.

CHOICE : It is unfortunate that in this world people try to influence others. Christians, for example, try to influence non-Christians to change religions or change beliefs. It seems that a person of a certain belief is not at all sure of his beliefs, and so he must try to persuade others to the same belief in the hope that it will mean that in numbers there is safety.

It is wrong to influence one's free choice of the Path of life and spirituality. If a person is always wanting proof, then that person should be let be. It means that the person is not ready to take a particular Path.

To compel a person to take a certain Path against his or her will is useless, it merely adds to the Karma of the person compelling and does no good to anyone. So, all you who are do- gooders, remember that in trying to influence the Path of another, or in trying to compel conversion, you are harming yourself.

CITY OF NINE GATES : Many occult or metaphysical books refer to the City of Nine Gates. It is a device to thwart those who try to scan through occult literature without having genuine interest, without having a genuine knowledge of the subject. It is a device to blind the superficial, the unevolved, and the merely curious.

The City of Nine Gates, of course, is the physical body which has nine main openings, two eyes, two ears, two nostrils, etc. The other openings need not be detailed, as you should know them.

Through each of the nine gates can come enemies which will stultify one's progress. For example, a very good man can be tempted by 'the enemy' entering through his eyes; he may see some sight which stimulates his wrong desires, desires which he thought he had overcome. He might find 'the enemy' entering through his nostrils, so that there would be scents which would unduly disturb his greed senses. It must be stated, however, that it is also possible to progress very satisfactorily through the use instead of the misuse of the nine gates.

CLAIRVOYANCE : True clairvoyance means that one's astral body can get out of the physical body, and can then 'see' in dimensions which cannot be contacted while in the physical body.

The average person can see physically only those things which are within the range of his eyesight; he may look about a room and see a chair, a table, and a wall, but that which is in the room beyond is also beyond his sight. In clairvoyance one can see through the wall as if there were no wall, or as if, in those of

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lesser ability, a vague grey mist was there instead.

When one gets into the astral stage one can consult the Akashic Record and see any incident which has happened, or any incident which is happening. One can also see the probabilities for the future, that is, one can see that a person is going to have good fortune or bad fortune.

Clairvoyance can be developed, it is the right of men and women, and before men and women became so selfish and used powers for their own gain everyone was clairvoyant.

CONCENTRATION : This is the art of devoting one's full attention to one thing, it may be a physical thing or an intangible thing, such as an idea. One should concentrate along certain fixed rules, which means that one's attention should be focused strongly upon the object on which one desires to concentrate. As an illustration, consider a candle. Have a lighted candle before you, sit in any position which is comfortable, and think about that candle, think about it as you gaze vaguely in its direction but without actually seeing the candle.

What does the candle look like? Is there any smell to it? How was it made? What is the nature of the flame? How is the flame sustained? And if the candle is burning, and matter is stated to be indestructible, what happens to the candle when it is going up in flames? If you think upon these lines you can greatly develop your powers of concentration.

In Tibet a monk will concentrate with a burning stick of incense upon his head, he has to maintain his concentration even when the burning incense starts to scorch the skin of his shaven skull. A monk in attendance will, of course, remove the incense before any harm is done, but the student monk must not remove it; if he does it shows that his concentration is no sufficient.

CONTEMPLATION : Contemplation often takes over when meditation ends. One may be meditating upon a certain subject and then one may find that one has come to the end of the information concerning the matter upon which one was meditating. Then contemplation takes over. One can contemplate upon the beauty of the setting sun, or one can contemplate upon the reason for the particular or peculiar action of a person. Contemplation is basically of two types :

1. Cognitive, in which a material object or matter is thought about. Or.
2. Non-cognitive, in which one dwells upon things of the spirit, things beyond Man's material perception, but one has to be particularly evolved, particularly spiritually mature, before one can engage in non-cognitive contemplation.

CULT : Often a person of little knowledge, or of poor spiritual perception will imagine that he or she is a Great Teacher, and will then by propaganda get a

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small group of people to whom he or she will expound the great truth which has been received by this method or that method, or direct voice, or automatic writing, or something else.

It is tragic that often these groups distort the Great Truths. They merely exist to pander to the exalted ideas of some person who has barely started on The Path. One should only enter a group or cult when one is quite sure that one is doing right.

There are enough orthodox religions—Jewish, Christian, Buddhist, or whatever you like—without all these subsidiary cults springing up.

All too often a cult is started as a money-making device preying upon the gullible. While one must agree that a Teacher needs to have money that food and clothing may be bought, yet when the 'Teacher' uses his or her name as a basis for getting members, or when he or she stresses that the Teacher is the important thing, you may be sure that there is something wrong; the name of a Teacher does not matter, all that matters is what the Teacher teaches. Is it good? Does it satisfy your needs? Does it require that you pay large sums of money before you go on to the next meeting or the next lesson? If so, be careful, it may be a money-making racket.

If you are in doubt why not see a priest of the religion to which you were born? If you are sufficiently determined you can see a higher priest of the religion to which you were born. But it is desired here to issue a solemn warning against cults which purport to teach all sorts of magic; purport to give all sorts of demonstrations, but only if you pay enough. Remember, it may be your mental health which suffers.

D

DAMA : This is a word which relates to the quieting of the ten organs of sense and action, for it is obvious that until one can quieten one's sense and action perceptions one cannot adequately meditate or contemplate. Attaining to Dama is one of the Six Attainments, and that will be referred to under the letter S.

DEATH : This, in the occult sense, is the severing of the Silver Cord, which parts the astral body or Soul from the physical body. There is nothing to be afraid of in death, because death is as natural as birth. Death, in fact, is the process of being reborn into another plane of existence.

It is a provision of nature that people normally are afraid to die. There is an ingrained racial fear of death, and that is necessary because if people knew how simple dying really is there would be more suicides, and that would be a bad thing because as soon as a suicide gets to the other side of death the poor fellow

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gets shoved back into another body—as a baby, of course—and then he has to live for his allotted span.

Every person coming to Earth has his days numbered, that is, his time of birth is known and his time of death is known. Thus, if a person commits suicide he gets put into the body of a baby and is sent back to Earth, and if he only had a few months to live, then he might be born again stillborn; if he had two or three years to live, then the baby would die at two or three years.

Death is a good thing. It would be intolerable to think that one lived on this benighted Earth for eternity. Death is release from the toils of Earth, it enables one to evolve and to educate our Overself.

DEHA : This actually means 'One who has a body.' Man has three basic bodies, the dense, the subtle or not so dense, and the causal, but we will deal with that more extensively under the letter U.

The body is the means whereby the immortal Soul or Over-self can gain experience from a physical life. The body is merely an instrument or puppet. You may like to read more about this under the letter P—Planes of Existence.

DEITY : Scriptures of all kinds state 'Thou shalt not worship graven images.' But to have a picture or an image of some sacred, revered figure, is not necessarily to worship a graven image. The image reminds one of that which one can become provided one tries hard enough. Similarly, a sacred picture or a sacred image to which one is attached can act as a very sound point of focus when one engages in meditation or contemplation. That is why some people have a personal Shrine at home with perhaps a photograph or an image or some picture—it acts as a soothing influence which puts one into the right frame of mind.

One can train one's mind to think of the sacred object to the exclusion of more mundane articles. Sacred pictures or sacred images are acceptable and permissible provided they are used as reminders and not as objects of senseless worship. It must be pointed out that Christians use a Crucifix not necessarily as an object of worship, but as an object of reminding.

DEVA : A Deva is a Divine Being, one who is quite beyond the human state. Anyone who has attained to the necessary degree of enlightenment and purity, and is no longer on this Earth, could be a Deva.

Nature Spirits and manmade thought forms are not, and cannot ever be Devas of the human type, although naturally Nature Spirits and Animal Spirits have their own Group-Devas.

DEVILS : These people are the negative of the positive of good. It follows that if there were no devils there would be no Gods! If we have a positive we must

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have a negative otherwise the positive could not exist. If you have a battery you cannot have just a positive terminal because no current would flow, you must have a negative terminal as well in order to complete the circuit.

Devils are necessary and they do quite a lot of good; they remind one that it is much better to be on the side of good than fall into the clutches of devils, who are alleged to be quite un-kind. Actually, there is a very real Force of Evil. Evil is a thing like trying to climb up some very, very steep hill in a car; the hill is so steep that you have to be in bottom gear all the time, and you are afraid that your engine is going to stop and your brakes won't hold, and so back you will go. However, that is a personal thought. Let it be stated as a fact that evil and devils are necessary because otherwise there would be no incentive to good, there would, in fact, be no yardstick by which we could measure good.

DHANURASANA : Some people for peculiar reasons of their own seem to like to try different postures. Although I have never seen the slightest use of these, here is one which you may want to try if you feel you should do a doctor or chiropractor a good turn. Make sure that you or your relatives know his telephone number before you start.

This Dhanurasana is a Yogic Posture sometimes termed the Bow Posture. If you really want to try it, lie on the ground with your face down, bring your legs backwards towards your neck so that your hands can catch hold of your ankles. Then pull yourself together so that your head and chest are off the ground.

Pull harder so that your legs and most of your thighs also are off the ground. Then you are teetering rather absurdly on a somewhat vulnerable part of your anatomy. Try this a few times, and afterwards try to decide what is the sense of it. It should be observed here that one can be good—one can be very good—without all these gymnastic contortions which are merely an exhibitionist stunt.

DHARMA : This word can indicate merit, good morals, righteousness, truth, or a way of life. Its true meaning, however, is 'that which holds your true nature.' It means that one should take a way of life and maintain that way of life, without slipping back from the high standards which one has previously set oneself. In Buddhism, Dharma means following the Noble Eight-fold Path.

DHAUTIS : This is a word meaning cleansing. For a Western person it is a very dangerous process indeed, and should never, never, never be carried out except under the closest supervision of one who has been trained to a very high standard and knows the harm that can be caused if it is done carelessly.

Dhautis is a system of purification of the physical body, and does not confer any psychic abilities. Certain people in India swallow air and expel it forcibly in various unusual ways. Afterwards they swallow water and expel that in the same

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unusual ways.

Some of the practitioners of this in India swallow a strip of cloth, securely holding one end, of course. They swallow the other end of the cloth until a very considerable length is in the stomach. Then they rub and pound the stomach, afterwards pulling out the cloth, to which adhere all sorts of things from the stomach and throat.

Another stage is when the person passes a thread through the nostrils and brings it out through the mouth. The thread is pulled backwards and forwards in much the same way as one would clean a chimney. This should be left well alone, and it is mentioned here so that you have been warned to leave it well alone.

DHYANA : This is a meditation or a deep form of concentration. It is an unbroken flow of thought towards that upon which one concentrates. It is a word which in Raja Yoga is known as the Seventh of the Eight Limbs.

DIET : Diet usually relates to food, although there is such a thing as a spiritual diet. But using this to refer to food it may be stated that many people have all sorts of weird ideas about diet. Some are strictly vegetarian, some eat meat. My own view is that at the present stage Man is a meat-eating animal, so if you feel the need for meat—eat meat.

One should not over-eat, one should eat in order to live, and not live in order to eat. If one is doing occult study, garlic and anything bitter or acid should be avoided. Diet is just a common-sense approach to what one should eat. Do not eat too much, do not drink anything intoxicating because to do so is to desecrate the Temple of the Soul and to drive the astral body out of the physical body. Unfortunately, the stage into which the astral body is driven is known as the lower astral, which can be decidedly unpleasant.

Many people are fervent vegetarians, they will not eat meat because they think that some animal has to be killed. Well, why will these people cure an illness? Germs or virus are animals of a certain type, and to cure an illness you have to kill the germs, and how do you know that a cabbage has no feeling? Russian scientists have come up with a suggestion that all vegetables have feeling. The best way, if you feel that you should be a faddist and refrain from eating anything which has to be killed, is to starve, because you might accidentally bite a lettuce with feeling.

DIKSHA : This is the art of initiating a student into spiritual life, and is carried out by the Teacher or Guru concerned. It might be worth mentioning here that the Teacher or Guru really is the one who should say when an initiation is carried out. From personal experience it may be stated that students always over-rate their own abilities, whether spiritual or otherwise.

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DIMENSIONS : People talk about the fourth dimension, or the fifth dimension, and beyond. People say that we are upon a three-dimensional world. Unfortunately, it is not possible to discuss the fourth, fifth, sixth, seventh, eighth, or ninth dimension to a person living in a third-dimensional existence. We cannot be content with this, however, so let us put ourselves in the position of a one-dimensional person. A one-dimensional being could only exist upon a line. If you draw the thinnest line that you possibly can on a piece of paper, and you imagine that one particle of graphite from your pencil is a person living on that one-dimensional world, and then remember that that piece of graphite is our person. Our person, then, lives on that line, and that line is the whole universe to that person. If you make one end of the line A and the other end B, you will see that the person can progress from A, which is birth, to B, which is death. The person will be able to move forward only, they cannot move backwards because that would be moving into the past.

Supposing that you could place a point, or perhaps a finger, on that thin line, then the person in that one-dimensional world would see phenomena in its sky. It would see only that part of your finger actually in contact with the line, and it would be impossible to visualize what you looked like, in that same way as it is impossible for most people in this three-dimensional world of ours to visualize what is behind the so-called 'flying saucer.'

If we go on to a two-dimensional world what would we have? It would be a plane surface, and the inhabitants would have to be flat figures. Now supposing you draw a line around one of these figures, it would prove to be a barrier to him because the line will have thickness, and to a completely flat person height would be beyond his understanding. If he tried to climb up that pencil line—which to him, of course, would be a considerable height—it would be the same as going out into space.

Our flat being would not be able to look down on the line and see that it was comparatively flat. Thus a line or an angle would be an astounding phenomena to a flat being.

By the way, just try this if you doubt what I am saying : Hold a pencil at a level with your eyes so that the pencil is length-wise to you. Then behind it hold another pencil end on. You will not be able to see that pencil because it will be hidden by the line of the first pencil. Thus you will be in the position of our flat being, and before you can see the second pencil you will have to enter another dimension, that is, you will have to descend below the level of the pencils or rise above it, so that you can look up or down and see by perspective.

The fourth dimension is actually where we have traveled into the astral, because we then have different abilities, and although we can fully exist, although

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we do exist, we cannot be seen by people of third dimension except as a ghost.

DIRECT COGNITION : This is full realization, awareness of that which cannot be taught. One cannot have a full realization of the fourth dimension or of what our Overself is like while we are in the body, nor can another person necessarily convince us of anything connected with this, nor with a God. We have to know by direct cognition, by direct realization.

DISASSOCIATION : Some people have a loose astral body, and when the person in the flesh goes day-dreaming he or she may separate into physical and astral. Some years ago there was a case in France where an unfortunate school-teacher, a woman, had this remarkable ability that when she was engrossed in a subject her physical and spiritual bodies parted. It created a lot of alarm in her pupils when they could see two teachers, apparently twins. Eventually it came to the knowledge of the school authorities and the school teacher became a school-teacher no more. Disassociation can also relate to a mental state in which a person is not able to control mental processes.

DISEMBODIED : When we do astral traveling we are in the disembodied state, that is, our astral becomes disassociated from the physical and we are connected only by the Silver Cord. When we are thinking of ourselves, we are in the embodied state, that is, the embodied state is a temporary thing and endures only for our stay on Earth. The disembodied state means what it says—out of the body; we have to get out of the body to know what we are, what we are doing, and where we are going.

DIVINITY : This is one of the very old original Sanskrit words. It goes back to the earliest days of Mankind. It means 'to shine.' Often a Diva or a Godlike person will be known as 'The Shining One.' In connection with this, you may be interested to remember that when Moses descended from the mountain his face was shining and he had to veil his face so that the shining light was obscured from the common gaze.

DREAMS : One of the most misunderstood subjects of all. Because of Western Man's conditioning Western Man can rarely believe in astral traveling and such things, thus it is that when the astral body rejoins the physical body complete with a lot of most interesting memories, the physical body rejects the story and alters it to fit the facts which are acceptable to Western training. Thus a person who has met another in the astral world and discussed various courses of action, will say in the morning, 'Oh, I dreamed of So-and-So last night. He was in a bad temper. Wonder what it means?'

Some dreams, of course, can be caused by eating too much and too richly before going to bed, but that is a mere disturbance of the body functions and

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cannot be taken seriously. In this case the lower mind and the emotional mind get together and set aside the reasoning part of the mind. One should write down one's so-called 'dreams' immediately one awakens, because if that is done conscientiously one soon reaches the stage when one is able to recall the actual astral traveling experience which occasioned the mis-called 'dream.'

DWAPARAYUGA : Throughout the world in world religions there are various systems which divide the life of this world into different periods or cycles. According to Hindu mythology the world is divided into four stages, each of 864,000 years. The four periods become successively more evil. In the first period right and good prevails, but with each period the power of evil increases, the power of wrong-doing increases. At present we are in the fourth stage, the stage of Kali, and no doubt everyone will agree that the world at present is an evil place in which those of bad intentions invariably get the upper hand, a stage in which treachery succeeds.

When this cycle has ended the world will start again on a new cycle where goodness will predominate. But in the Age of Kali, of course, there must be some 'Saviour' who will start and set the world right. That is the unvarying process.

DWESHA : This is aversion, dislike as opposed to like. It goes back into the memory department. If we have had a severe shock we dislike that which caused the shock, and we try to avoid getting such shocks in the future.

We may not be aware of that which caused the shock because it may have been pushed down into our subconscious and a form of amnesia will have taken over to block the unpleasant memory.

In the process of Analysis the practitioner helps one to delve down into the subconscious memory to dredge up the unpleasant occurrences, so that having seen the cause of behavior one can realize that cause, and avoid such behavior patterns in the future.

E

EGO : This indicates that part of one which is conscious of 'I.' It is the separate individuality apart from the Overself. There are two kinds of Ego; the first is that which is learning willingly or unwillingly. It is undeveloped, untutored, excessively talkative, over-confident without any reason to be confident. That Ego is self-centered, arrogant, and aggressive. It is, in fact, the typical Man In The Street.

The other Ego is one which has progressed and has learned by experience. It is possessed by those who have attained to much enlightenment. It is a person who is willing to help others even at the risk of inconvenience and trouble for oneself. Egoism is often referred to as the second of the five sources of trouble,

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and when one thinks of conceited, egotistical people whom we know, we can well understand that this is so. Unfortunately, the less one knows the more one thinks one knows. Many of these people who are so boastful, who say, 'Prove this, prove that, and I don't believe it anyhow,' have not even started to learn.

It is believed by this writer that few Press people are in the developed category, because one of the first requirements is that an Ego cannot be developed unless it is willing to consider the feelings and needs of others—a matter singularly lacking with Press people.

ELEMENTALS : Most people are horribly confused about elementals. Actually elementals are a type of thought form which have a sort of half-life of their own, a form of life brought into being by humans. So that one may the more easily understand it, let us say that we have a magnet and the magnet represents the human. Then let us say that we bring the magnet near a piece of iron. Immediately, the iron becomes magnetized to some lesser degree, and so it represents the elemental.

Elementals are formed from the etheric substance which was the origin of all complex forms. All the random thoughts of people 'magnetize' etheric substances which give rise to elementals—elementary beings.

It should be made clear that many people who go to seances and believe that they have conversed with the spirit of dear departed Aunt Matilda, have really been the victim of a hoax by some elementals. Elementals are irresistibly drawn to seances because it gives them a chance to play a joke on humans. Elementals are as mischievous as monkeys, and possibly even more brainless than monkeys.

One of the great dangers of going to seances is that one may be completely deluded by these thought forms. In addition to the elementals, of course, there are Nature Spirits, but that will be dealt with under N.

ELEMENTS : There are, of course, quite a number of elements, but to the occultist, the metaphysician, or the astrologer, there are five main elements. They are ether, air, fire, water, and earth. We are not dealing with chemistry here but with astrological lore.

These elements come into play to a very great extent in astrology, where one can be born under a watery sign—Cancer—and then if one marries a person who was born under a fiery sign, such as Aries, there can be trouble and an unhappy marriage because fire and water do not mix. It is a question of that which is compatible and that which is not compatible. The elements are important things indeed for those who want to study the mechanics of metaphysics.

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EMOTION : Emotion is a state of mind which should be controlled so that it does not interfere with one's metaphysical studies. It is easy to imagine that one has seen a ghost or that one has spoken to a person who has recently left this Earth. It is also possible that emotion—fear—will prevent us from doing just that.

In esoteric work one must curb, and train, and restrain the emotions. One must not be too skeptical, and one must not be too willing to accept, one must use common-sense. One must keep a balanced mind and be ready to investigate all matters with an open mind. By open mind, is meant the state where one is not going to condemn and one is not going to believe unless there are reasonable grounds for either state.

The Middle Way is the best way, so that one is not too credulous nor too incredulous. By taking a middle of the road path one is able to see the scenery on each side, and judge accordingly.

ENTHUSIASM : This is one of the things about which one has to be very careful. One must keep one's enthusiasm and one's emotion under control. One must not become excessively enthusiastic. To become over-enthusiastic about a thing disturbs the even tenor of one's existence.

We have a certain amount of energy, and if we allot too much energy to one subject then we have not enough energy to deal with other subjects, and we become unbalanced. In Yogic or metaphysical matters there should be no excitement, no false enthusiasm, and no strong emotions. Here again the only way to attain to a sound balance is to take the Middle Way.

ETHERIC DOUBLE : This is the substance existing between the physical body and the aura. The etheric is of a bluish-grey color, and is not substantial like flesh and bone. The etheric can pass through a brick wall, leaving both intact. The etheric double is the absolute counterpart of the human flesh and blood body, but in etheric form. The stronger a person's physical, the stronger will be the etheric. When a person dies, and that person has had a certain gross interest in life, his etheric double is physically very strong and he leaves a ghost which, through habit, acts in precisely the same way as the person did while in the physical body.

A person who has been killed by violence or in a state of terror will have a very strong etheric indeed. People who have died by violence will often leave a ghost which can be seen. Frequently disembodied etheric doubles try to dissipate their useless energy by going to seances and giving senseless messages. It is clear that if Uncle Timothy has died and Aunt Matilda wants to get in touch with him, she will go to a seance and, because of personal magnetism, she will attract the stupid

etheric double of Uncle Timothy. This etheric double has no knowledge but

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only habits, and so it will react in much the same way as Uncle Timothy did on the Earth and will just give senseless information because it has no brain to direct it.

The etheric double is a useless thing which has to be dissipated before one is completely free of the bonds of Earth. It is the stuff of which senseless ghosts are made. A person who is said to be earthbound is linked to Earth by this strong etheric double.

EVOLUTION : Everything is in a state of evolution. A child is born as a helpless baby, and gradually evolves into an adult. People go to school, and their evolution is such that they progress from class to class.

Men do not become angels on the earthly stage of evolution any more than animals turn into humans on this world. All must evolve according to the plans of the Universe, and according to their own species. The development of Man, or Mankind, has been proceeding for many millions of years. By consulting the Akashic Record you will be able to see that the first form of Man was a globe, a creature not altogether solid, not altogether gaseous, something like an unpleasant murky sort of jelly. He had only one eye and no mind; instead, he was almost an automaton.

That was in the first Race of Man. In the second Race there was a difference because certain appendages protruded from the globe which was Man, and there was a rudimentary mind much as in the case of a monkey.

In the third Race of Man there was a dividing of the globe or sphere so that there were two sexes, male and female. You may be interested in some of the different Races : In the first case with which we need deal there was the Race of the people of Lemuria, yes, there really was Lemuria! The Race at that time had instinct and passion, but they were not possessed of many of the higher emotions, not possessed of aspiration for spiritual pursuits.

The Earth in those days was still in a stage of development. Great gouts of flame shot out from the interior and there were earthquakes, and the Continent of Lemuria sank beneath the waves.

After the Lemurian Race there came the Atlantian Race. This was a definite improvement on the Lemurian because the Atlantian functioned on the higher emotions, they tried to develop their higher emotions, but they also evolved into a more reasoning type of mind, they went in for science a lot and, sadly, they produced an atom bomb thousands and thousands of years ago. The atom bomb went off, and the land called Atlantis sank beneath the waves. There were survivors scattered in various remote districts; some of their children were affected by radiations, and so there were mutations, mutations which caused the Aryan Race.

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The Aryan Race is more of a concrete mind than spiritual, in fact, trying to get spiritual thoughts into most people is like trying to break concrete!

A sixth Race is functioning in the abstract, and eventually in the age of Aquarius, into which we are now entering, they will evolve into a spiritual mind. After this spiritual development we shall have a greater incursion into the abilities of a seventh Race. There are some of the seventh Race already on Earth, not many of them, but enough to provide a seed or nucleus, and the seventh Race will eventually achieve a knowledge of the leaders of this whole Solar System.

Evolution, then, is that which enables people, or anything, to develop and make progress.

EXPERIENCES : Many people during their time upon Earth have 'experiences.' They imagine they see things, or they actually do see things. They could be surer if they kept more accurate reports.

One should keep paper and pencil about at all times, particularly by the side of one's bed, so that if one is awakened notes can be made before the memory fades. Supposing you are awakened in the night, and you think you see something. Make a note :

1. What did you see?
2. Was it male or female?
3. How was it dressed, in what period clothing?
4. What did it do? Did it come through a wall and stand by your bed ?
5. What did it say or indicate to you?
6. What was your reaction?
7. What happened to the figure? Did it disappear—vanish—or go through a wall?
8. Having read the above, what conclusions can be formed? Was it hallucination? Was it a person that I recognized? Was it a person who appeared real?

In the morning read your notes, and then you can add to them anything which came from your subconscious in the night. It must be explained again, though, that many really authentic cases of visitations are lost to the world because the person who saw the visitor either dived beneath the bedclothes or was too confused to have any accurate memories. There are such things as ghosts, but if a person would not harm one when in the flesh, why should that person harm one when out of the flesh ?

EYES : Everyone knows what eyes are, but the purpose of including that

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word here is so that we can deal with relaxation of the eyes, because eyes are among the most ill-used organs of the body.

It is essential that during meditation the eyes must not be strained. Most people focus their eyes on some imaginary object, or even upon some actual object. This is definitely harmful because it tires the eyes by requiring that the eye muscles remain in a fixed position.

One should look into the far distance, look beyond infinity so that the eye muscles are not being strained. You can, if you wish, relax your eyes by letting them wander, but, naturally, not while meditating. Let them wander so that the muscles are put in varying positions, and thus are not in any one position long enough to become tired or strained.

A good eye-massage exercise is to put the palms of one's hands over the eyes, and then move the hands slightly in order to form a cup. That is, when you pull out the palm of the hand while keeping the edge of the hand around the eye socket, you form a hollow with lessened air pressure.

If one presses on the eye's bony frame and then slightly ease away the palm, one can feel slight tension on the eyeball because the air pressure enables the liquid in the eye to push the eye out a bit. Then when you press in you get the opposite effect, and so you have a really relaxing eye massage.

F

FA : This is from the Chinese and it denotes the law or regulations. It indicates that one must follow the right precepts if one is going to make right progress. Until you can progress you will have to keep coming back to this dreary old world.

FACE : Look at the average person, look at the lines and wrinkles on their face, look at their tense, screwed-up expression! And when they think they are meditating they become screwed-up all the more. This is unfortunate because one cannot meditate when one is tense.

If you find that your face is becoming stiff, try relaxing it. Bend forward so that your face is parallel with the floor, make sure that the muscles of the face are quite slack, as slack as you can make them. See, also, that your lips are not tightly compressed, you can have your mouth slightly open if you prefer. The eyes should be either very slightly open or shut, but you must not shut them tightly because if you do you are tensing muscles.

Relax the whole face, and then imagine that you are a dog who has just come out of the water sopping wet. Shake your head sharply as a dog does, so that even your ears waggle and your hair-do comes undone. Do that several times, pretend there is water on your face and you have to shake it off with sharp move-

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ments. Do this, and it really will shake out folds in your muscles.

When you have done this several times sit up straight, and stretch your neck as far up as you can. Imagine that you are a giraffe or one of those native tribeswomen who put rings on the neck in order that the neck may be lengthened.

When you have stretched your head as far up as you can, pull it down to your shoulders as far as you can, pull it right down into your shoulders so that your neck really is compressed. Stretch up your head again, and make it come down again. Do it several times, and every third time shake your head sharply like a dog does. This will help you more than you imagine.

FAITH : We must have faith if we are going to seek after knowledge because some things require that we have faith while we are still seeking for proof, and if a person goes seeking for a thing determined that they will not find it, then they will not find it.

It is wise to hold firm to the conviction that based upon intellectual ability we can ascertain that the thing under discussion is true.

In faith we try to prove that a thing is right, not, as so many do at present, try to prove that a thing is false. Faith is no idle, senseless, ignorant belief. Faith grows and grows as one explores that in which one has faith.

FEAR : One of the greatest dangers in any form of occult study is of being afraid. In the East teachers tell the pupil, 'Fear not for there is naught to fear but fear.' Fear corrodes our abilities for clear perception. If we are not afraid, nothing whatever can hurt us or disturb us. Therefore— fear not.

It is worth particularly noting that when one is doing astral travel there is no need for fear. Elementals or astral entities cannot hurt one, but if we are afraid, well, our fear upsets us— upsets our digestion, for instance. Again, let it be stated that no one can be harmed in the astral except by oneself, that is by getting frightened and rushing back with such a thunk that one becomes disassociated from the body.

If you come back into the body with a shocking jerk and get a headache after it, the remedy is simple—rest again and go to sleep, so that your astral body can leave the physical and resettle in the correct location in the physical body.

FO CHIAO : This is a Chinese interpretation of the Buddhist religion. As we have already stated, Buddhism is a code of living, a way of living, but in order to follow common usage it is referred to here as a religion. Fo Chiao is the Chinese name for Buddhism as a religion.

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FO HSUEH : This is Buddhist learning, Buddhism when treated as a philosophy or way of life, instead of as a religion. Again, it is from the Chinese concepts.

FORCES : There are four forces which need concern us. They are :

1. Natural forces : When we are at school we study a group of forces known as physics, or, if you prefer—heat, light, sound, electricity, and magnetism—and then one gets quite a dislike of poor old Pythagoras who worked out those weird and wonderful theorems which cause one so much trouble.

2. The etheric forces : Among these is included the power of the Kundalini. Those of the second group are still connected to natural phenomena because the Kundalini, and all that it implies, gets only as far as the etheric double before becoming a metaphysical force instead of an earth-natural force.

3. The ancient Egyptian priests specialized in this, which we might term 'Force 3.' They protected their tombs with thought-forms which really could make one frightfully uncomfortable. Force 3 consists of all those things which are generated from the mind, and which, once generated, go on and on perhaps for centuries, until they have dissipated their original energy. While this third force is still connected with nature, it is on a much more remote basis because we are now two stages removed from the crude, basic, natural force.

4. This is a force which can be generated by living entities because of the power of love, hate, etc. They are quite as powerful as are any of the preceding three. Telepathy, clairvoyance, psychometry, levitation, teleportation, etc., come under this group. Astral traveling does not come under this force, because astral traveling is just releasing the astral body from imprisonment in the physical body.

FOUR FRUITS : According to various Eastern beliefs, the Four Fruits of human life are that each Fruit shall develop and ripen and come to full growth. The First Fruit is that of morality and purity of thought. This makes one a decent person who is able to progress on the Spiritual Path.

Secondly, there is security of position, so that the Temple of the Soul, which, naturally, is the body, is not damaged by excessive poverty or suffering. It should be stated that in some conditions one has to have poverty and suffering because of Karma, but as a general rule it is better that one is able to attain to the Middle Way—not too rich, not too poor, not starving, but not overfed.

The Third Fruit is that by which one has one's legitimate desires fulfilled. It comes as a reward for right living, right thinking, right behaving. A legitimate desire does not include the desire of having a new car or a new coat, or things which are for vanity or to show. A legitimate desire is a desire to help others and to save others from unnecessary distress. It is also legitimate to desire to progress

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and advance, again unselfishly, again so that one may help others.

The Fourth, and best, of the Fruits is that one shall speedily attain to release from the ties of this world. It means liberation from Karma, the end of one's incarnations and reincarnations upon the Earth system. When one has the last of the Four Fruits, when one has escaped from the toils of the Earth, then one can, if one is foolish, volunteer to come back to this dreary old spot to help others. When you attain to that position, and you are on the 'Other Side,' leave instructions that if you ever decide to volunteer your friends will have your sanity tested, because it does appear that nowadays things are rather out of hand on the Earth, and things are much too hard. However, we are in the Age of Kali, and that gloomy Age will pass away and the sun will shine again with the dawn of a new era, and with an upsurge of spiritual purity.

G

GAYATRI : This is the name given to a most important Mantra. Christians recite The Lord's Prayer, which, after all, is just a Christian Mantra. The Hindu recites the Gayatri. A Hindu will go through certain ceremonies, and then recite this Mantra daily. Here are the actual words : 'Om, bhur, bhuvah, swah. Tat savitur varenyam bhargo devasya dhimahi. Dhiyo yo nah prachodayat. Om.'

The meaning of this translated into English is : 'We meditate upon the ineffable effulgence of that resplendent Sun. May that Sun direct our understanding for the good of all living.' This is a Mantra which could be recited by Christians with much profit!

GHOST : That eerie thing which swishes around in the night with a few creaks and groans, and which causes the hair on our heads to stand straight up, is harmless! A ghost is just an etheric force which wanders about according to the habits of its previous owner, until eventually that etheric force, that etheric double, is dissipated. A strong healthy person who is suddenly killed by perhaps extreme violence, has a very strong etheric. If a person is being attacked, then he or she focuses the etheric into a strong entity : If, then, the Silver Cord is suddenly severed in that process which we call death, the astral body goes off, the physical body decays, and the poor etheric becomes a homeless, mindless, wandering waif.

Throughout the whole life of the body, the etheric has been modeled on that body, it is a habit pattern of the body. So if the body was in the habit of going to a certain place; or thinking of certain people, then the etheric will do likewise until perhaps during centuries the power becomes dissipated, and eventually vanishes.

The etheric body is the one which attends seances and gives the so-called

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'messages' from beyond the grave. It is quite a tragedy really because people on Earth should realize that when we leave this world we have other things to do, and cannot always, and do not want always, to get in touch with people left behind. The etheric, or ghost, is a thing of no moment and should be disregarded.

Supposing you were in some city and very busy with some special task requiring concentration, would you like it if some person kept phoning you from some other city, kept phoning you and asking you all sorts of stupid questions! You would soon get tired of the whole thing. In the same way, the real entities, whom, if you like, you can call Souls, do not like being disturbed, they have too much else to do.

GIVE : There is an old occult law which states, 'Give that you may receive.' If you do not give you cannot receive. If you are too mean to give anything, or too selfish, then you lock a shell around yourself so you cannot receive even if a would-be giver is most anxious to give. In the Christian belief it is stated that as you sow so shall you reap. It is also stated 'Cast your bread upon the waters.' And yet again, 'It is more blessed to give than to receive.'

It is utterly, utterly essential that if you want to receive something, then you have to give something. Not necessarily money, you may have to give of yourself, that is, give love, give friendship, give attention, sympathy, give help, understanding. It is useless to say, 'What is mine is mine, and what is yours I want too.' Unless you are prepared to give you cannot possibly receive. So, those of you who button up your wallets or make sure that your purse-strings are drawn up tight, remember that if you are going on your knees to start praying it is a waste of your time as well of everyone else's, it is useless to pray for things unless you are willing to give things.

GOD : According to the Ala Yoga there is no concept of a God. The Vedantas and The Bhagavad Gita state definitely that the Yogi reaching liberation from the body finds himself as a God. For those who want to look it up, the term for God is Ishwara. Vedantic teaching is that all mankind is a part of God, and there are four main stages of approaching Godhood:

1. Nearness to God.
2. Similarity to the teaching of God.
3. Associating with a Godlike Being.
4. Living with a God.

According to the Christian belief, how many Gods do you think there are? Have you read Genesis? If not, read where God said, 'Let there be firmaments.' In other words, God is commanding a second God to make the firmament, and the

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second God obeyed and made the firmament. Then the first God said, 'Let there be light,' and the second God made light—not electric light or gas light or daylight, of course, but spiritual light, the light which gleams at the end of our own long, long trail of the upward Path of Evolution.

By the way, it is also worth remembering that many people read the Bible incorrectly. Most people believe that Adam was the first man created, but that is not correct. Read Genesis 4; 16 and 17; that shows Cain going forth into the land of Moab, and buying a wife. Now, if Adam was the first man created how was it possible for Cain to go and buy a wife? There must have been another man connected with it all somewhere else.

One should remember that many of the teachings of the Bible were written for a people who were not educated, not really able to think for themselves, thus the Bible was written in simple language, often in parable form.

GRANTHIS : This peculiar word means a form of knot. There are three 'knots,' the basal, the heart, and the eyebrow knot. In time everyone has to raise the Kundalini in order to progress spiritually and metaphysically. Raising the Kundalini means that one has to break through these knots, it means that one has to break free from physical lusts, free from physical desires and spite. When one has gone through the first of the knots, then one has to break through the ordinary higher mental desires; one has to do away with mental snobbery, for instance. Even some of the higher mental thoughts are concerned with selfishness, and before one can progress one has to truly remember that 'Race, creed, and color do not matter, for all men bleed red.' And all men are equal in the sight of God.

The third knot on the spiritual plane is breaking through to one's own real self, the Overself, and then one is far beyond the confines of the physical body. When one breaks the third knot one does not need to come to this Earth, except specifically to help others.

It is worth commenting at this stage that so long as people think of will, will-power, and reason, then one is bound to the physical body just as is a person who always thinks of physical love and forgets that the real love is on the spiritual plane. Many people have asked about love on the spiritual plane; it is a pure love, an absolute love, and nothing can approach the feeling of being with one's own twin soul,' because, although it is a horrible sounding term—'twin soul'—it is a very real thing indeed, and when one has one's twin soul in the Over- self stage, then one is never forced back into incarnation but only comes back to help others.

GUNAS : There are three qualities which we simply must have. We must enter, progress through, and discard, passing ever higher and higher.

First there is sluggishness and neglect. From neglect one experiences pain

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such as hunger or cold., From the pain or neglect effort results in order that there may be relief from hunger or pain. This effort produces pleasure, the pleasure of eating in order that hunger may be appeased.

From the introduction to pleasure which comes when hunger is appeased, there arises a desire for pleasure, and thus a definite seeking for pleasure, causing energetic action which forms a habit, and the habit of restlessness.

From the excessive habit of seeking after pleasure, and obtaining pleasure, pain and neglect arises and the body suffers therefrom. From seeking too much pleasure we eat too much, and we get a pain where we should not. This pain causes us to think—which in itself is quite a feat! We think along the causes of our pain, and then we decide not to do that which caused the pain, and sometimes we actually do refrain from doing harmful things. Most people do it 'just once more,' but until they can cut out their 'just once's' no progress can be made. Progress can only be made when we eat to live and do not live to eat.

GURU : That wondrous, misunderstood word merely means 'A weighty person.' A Guru means in its commonly accepted term, One whose words are worthy of consideration. A Guru is a Teacher, a spiritual Teacher, and he should be an illumined soul, one who has raised the Kundalini and knows how to raise it in others. When the student is ready the Master will appear. The student cannot and should not and must not exclaim, as so many do, 'Show me the Great Masters, let them come to me and I shall believe.' The Adepts who have remarkable powers of perception, whose faculties have been sharpened and purified, are not able to teach those who just bleat feebly that they, and they alone, are worthy of Great Teachers. Those immature, unevolved people who demand that a Teacher accepts him or her as a pupil—well, they delay their own progress.

It is worth a comment here to show what happens : I had a letter some time ago from England, some idiot wrote in a most condescending manner stating that, 'Mr. So-and-So is prepared to accept Lobsang Rampa as his Teacher if Lobsang Rampa will give immediate proof that he can do all that he says.' The attitude of Lobsang Rampa, and many others, is to toss such letters in the waste-paper basket with a sigh of regret at the folly of those who write thus.

A true Guru, according to the full meaning of the word, is as rare as a horse with feathers, because the true Guru must be more or less sinless, must be more or less without feelings of self, and must have no desire for fame. The poor fellow must, in fact, exist almost without being. It is permitted, of course, that the Guru has enough to live upon and enough to see that he is decently clad.

Remember, remember, remember, 'When the student is ready the Master will appear.' The student, being untrained (otherwise he would not be a student!)

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is never, never, never in a position to say that he is ready to be taught. That is the surest way of saying that he is not.

GURUBHAI : This refers to any male person studying under the same spiritual Teacher. One should also give the name applying to a female because nowadays the ladies, the so-called weaker sex, are often the stronger sex when it comes to spirituality. So, ladies, if you study under the same spiritual Teacher you are a Gurubhagini.

Gurus are often referred to as 'Master.' That is completely and absolutely and utterly wrong. A Guru is a Guru, 'a weighty counselor,' not a Master. A Master implies that one is forced to do what the Master says; a Guru advises and leaves the student full choice of action. So, please, never Master : Guru, counselor, adviser, teacher, or anything similar, but why not stick to—Guru?

H

HABIT : A habit is that action, or series of actions, which have become impressed upon our subconscious so that we may perform even intricate operations or maneuvers without conscious effort or the intervention of the conscious mind. The life and actions of most people is merely the following of habits. Most people could just as well be automatons; they get up at the same time in the morning because of habit, they do things at the same time of day because of habit. People smoke—even knowing that it is killing them!—because of habit.

Habit starts like the gossamer thread of a spider's web. One thread is weak and can easily be broken, but lay those threads side by side so that you have a hundred, a thousand, a million threads, and one would be immovably bound, powerless, almost impotent to break the habit without really determined efforts.

Look upon habit as upon a series of binding threads. Replace bad habits with good habits. That will make it like replacing each thread individually instead of trying to snap the whole. You cannot take away a thing without replacing it with some- thing more suitable.

If you are a pessimist, smile instead of scowl, it is easier to smile. Make a habit of smiling, make a habit of being kind to people, make a habit of being Honourable and keeping your word. Soon you will be a different person, a person whom all will admire and respect. Habit is one of the most important things of life, and a good habit helps one, but a bad habit stultifies one's development.

HALASANA : This is sometimes referred to as the Plough Posture. It should be emphasized again that all these exercises really do not do anyone any good. Sometimes it is claimed that it develops spiritual discipline, but if one already has the discipline necessary to tie oneself in a knot, then surely that discipline can be

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directed into far more useful channels. Let me put on record that I regard all these 'exercises' as crackpot inventions designed to lead one away from true progress. But if you want to try the Plough Posture, here it is :

Lie on your back, keep your arms parallel and very tightly pressed against your body. Press your palms against the floor. Take a deep breath (you will need it!), and then raise your legs and move them up and over your body so that your legs are over your head and your toes are touching the ground beyond the top of your head.

Raise up your body as much as possible, and put your arms around your head. This particular exercise makes one assume the shape of an old-fashioned plough.

If you want to do shapes, etc., etc., it is much more comfortable to have a darkened room and a white wall, and put your hands between a lighted candle and the wall, then you can make all sorts of shapes in shadow, rabbits and cats and things like that. It's much more fun and much more comfortable.

HARI : Sometimes people call Vishnu by that name, but actually Hari means 'to take away.' The mistake arose in an original translation because Vishnu was alleged to remove sins and faults by love and wisdom. Actually, of course, we can only remove faults and sins ourselves by adopting the right attitude to life, and towards others. There are other meanings attached to Hari.

HARI BOL : This means 'chant the name of the Lord that ye may be purified and your sins may be washed away.'

HARI OM : This meaning of Hari is that of a sacred syllable, or actually, to be strictly correct, sacred syllables. By repeating 'Hari Om, Hari Om, Hari Om' when one is alone, of course, one's own personal vibrations may be increased, one's spirit may be elevated, and so one approaches more closely to one's God.

Friendly advice—if you try any of these syllables or exercises, then do it when you are alone or people will look at you suspiciously and send for the man in the white coat which ties at the back!

HARMONY : There are stated to be Three Powers of Divinity. Harmony is one of those Powers. It is necessary to have all organs of the human body in harmony with all other organs in the body. If you have that, then the result is a person who is well balanced and healthy. A person with harmony in the mind is one who has pure love and compassion for others, and that person is able to assist others without thought of self-gain.

If all people of this world had harmony within them this would indeed be the Golden Age, because then there would be no difficulty in following the Rule

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which says, 'Do as you would be done by.'

HATHA-YOGA : This is just a series of exercises, a system of physical exertion. It is meant to give one mental or spiritual discipline, or something like that, but it is concerned only with postures of the body and need not be taken in any way seriously. It should be borne in mind that the true Masters of the Occult, the true Adepts, never go in for this Hatha-Yoga stuff. According to the people who do try these stunts, 'Ha' means the sound of a breath going in, and 'Tha' is the sound of the breath coming out.

The really evolved person does not go in for these circus turns without, of course, being in a circus, and these rather stupid exercises merely take one's attention from that which is more essential—spirituality and the desire to help others. The practitioners of these exercises have a wholly inflated idea of their own importance, but that only means that spiritually they are very poorly evolved. There are systems of Yoga devoted to the attainment of spiritual perfection, of course, but Hatha-Yoga is not one of them.

HEAD : Apart from being that knob which protrudes from the end of the neck and bears the organs of sight, sound, and smell, the head also contains the mechanism through which one can receive messages from the Overself, and transmit messages to the Overself. The head is a rather delicate contraption which suffers from the fact that all blood supplies, all nervous energies, must go through a rather narrow channel in the already narrow neck. It follows that the head should be well balanced so that there is no undue constriction of the spinal cord. A very good exercise to get balance of the head is to put two or three heavy books on the head, and provided that you can keep them there long enough, put your hands on your hips out of the way, and then walk up and down the room several times without shedding the books in the process.

This is not to be confused with any Hatha-Yoga 'exercise' but this is a definite thing to enable one to attain poise. It will help your poise, and will also help your posture. It will cause you some pleasurable surprise, too, that you can walk up and down with a load of books on your head. If you want to do things properly, have a basin of ice-cold water on your head, because then you have an incentive to do it seriously.

In the East the small boys who are going to be monks of any kind sometimes have a bowl full of hot wax in which there is a lighted floating wick. The wretched boy walks up and down the corridors with this bowl on his head. If he cannot balance, and the bowl spills, the hot wax goes on his clothes and he spends the next day scrubbing them clean.

Only small boys, and possibly small girls, do these things. The person who

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has progressed, even a little, does not have to indulge in such things.

HEALING : When we refer to healing we do not intend to indicate the stuff dispensed by the local doctor. Our reference to 'healing' is that process carried on by the etheric double during the physical sleep of the material body. The material body gets a lot of misuse and abuse during the day, so when the astral body is out wandering during the night the etheric double carries out the work of the repair man, or repair woman, whichever the case may be.

Certain people have healing power which means that they possess a super-abundance of etheric energy which they can pass to another person with a deficiency. Thus it works in much the same way as a blood transfusion, only in this case one transfuses energy and the will-power which is necessary to make a sick person decide to recover.

HIGHER SELF : This is our Overself, the piece of us which controls the physical body from afar. We, down here on Earth, are 'pulling the chestnuts out of the fire for our Overself.' It does not matter unduly if we get our fingers burnt, because our fingers have to last a few years only, but the Overself has to last throughout Eternity and a bit longer.

We can feed the spirit part of us by meditation, by contemplation, and by seeing the good which we have learnt through the incarnate experiences.

We have to develop love and good sense. We must develop and practice understanding. We must avoid doing those things which cause pain and distress to others, for although while on this world it is easy to delude other people, to lead them astray, and although possibly we are so clever that we are immune to the laws of the Earth, yet when we once pass beyond the confines of this Earth we find that we have to pay for all the misery we have caused others, we have to pay for all the losses which we have inflicted upon others. Thus it is, in common-sense terms, cheaper for us to behave ourselves while on this Earth, because this is just a blink of the eye compared to the Greater Life beyond.

HSIN : This is a Chinese word meaning 'Good Faith,' meaning that we must act so that those around us have respect for us, and so that our behavior enhances instead of detracts from the stature of the human race.

HSUAN HSUEH : This is a very deep metaphysical concept and doctrine which started in the third century in China. It is a doctrine of mystical experiences which in some ways resemble the Egyptian mysteries, but it is not often practiced now because of the long, long years of study necessary. Of course, when one is able to do astral traveling consciously, one can go in the astral and learn there in the matter of minutes all those things which takes the Hsuan Hsueh student a lifetime.

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One of the ordeals which those students had to undergo was this; before a student could pass into a higher grade he was , and the astral allowed to go free. By special methods the blood was maintained in the brain so that no brain damage occurred. But the student had great experiences in the astral, and was then revived.

The awakened student was never the same after! Knowing what was the other side of life, he was more careful of his own actions, particularly how his actions affected the lives of others.

HYPNOTISM : Most people do not realize the terrible force latent in hypnotism. Hypnotism should never, never, never be used except under the most stringent conditions. Any person, unless he has been specially trained, can be hypnotized. It does not matter if the person is extroverted or introverted; any person can be hypnotized. Hypnotism is a state of heightened awareness. The person hypnotized is aware only of that person who has hypnotized him, he is unable to determine between right and wrong.

A person who is going to be hypnotized believes that he can be hypnotized. He may not believe it consciously, but subconsciously he believes he can be hypnotized, and so his state of tension actually helps to hypnotize him!

In hypnotism a form of disassociation occurs. The small part of the entity which is conscious of right and wrong is driven away—confined, restricted, removed from the scene of operations, leaving behind the nine-tenths of the subconscious. The subconscious is like some blundering great lout who has no reason, who is not able to tell right from wrong, but somehow has obtained a lot of information and the power to move about.

With the censor, or one-tenth of the mind, out of action there are no limits to what the nine-tenths will do. The person doing the hypnotizing can persuade the subject—the one hypnotized—that the fully loaded revolver which the latter holds is just a toy water-pistol. Thus, if the hypnotizer convinces the hypnotized person's subconscious that it is all a joke to pull the trigger and squirt water, then the hypnotized subject will pull the trigger and kill the object of the attack. It is a terrible thing to hypnotize a depressed person, and to assure that person that he or she is now happy, because it can make neurotic habits very much stronger, and it can bring about suicide.

The person who goes to parties and hypnotizes just for the fun of it is a menace who should be removed to a padded cell because he can cause others to go to a padded cell! Almost anyone can be hypnotized, and when a person has been hypnotized several times that person can be made to do anything at all, it is all a matter of suggesting the action in such a way that the hypnotized person believes

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that he or she is doing good. Then having been so persuaded the hypnotized person can be made to do anything whatsoever the hypnotizer desires. Statements to the contrary are designed merely to cover up the terrible danger which exists in hypnotism.

Hypnotism is actually a crime against the Overself, because it is a crime to tamper with the mechanism which the Overself controls. It can cause one to have a Karma which will take incarnation after incarnation to clear up. So if any of you have a desire to hypnotize, or to be hypnotized, think again, and then refrain.

In the hands of a genuine specialist—not a stage performer—hypnotism can be used successfully to probe past incarnations. A person, always in the presence of witnesses, of course, and with a tape-recorder running, can be progressively hypnotized and asked questions about different ages even before being born to this Earth. It takes a very, very great deal of experience before the hypnotist is safe to undertake such things.

AUTO-HYPNOTISM : This is a process under which a person is able to dissociate the conscious and the subconscious, and in which the conscious part of one acts as the hypnotizing agent. Under certain conditions it is possible to correct bad habits of character and to strengthen good habits. But, again, one should not normally indulge in auto-hypnosis unless one has first had a thorough medical examination to make sure that one is sound physically, and—let me add—mentally. Hypnotism is a sword with three edges instead of only two or one, and it should be left well alone except by the accredited experts.

I

ICHCHHASHAKTI : This is the long way to say 'will-power.' Actually, it is not just the power which enables one to say, 'I can' and 'I will,' but is, instead, rather more like the electric waves generated by the brain, and which can, literally, galvanise one into a special form of activity. It is the special power which enables the Adept, who is breathing correctly, to accomplish levitation. Levitation is quite possible, and rather easy to do, especially if one really has a sound reason for it.

This 'will-power' is that which enables us to see into the future, or into the probable future, and which enables us within a limited extent to pre-order future occurrences. It is the power by which so-called 'coincidences' take place.

There is no actual Western term for this, but it is a special power of the will acting at the instigation of the Overself which enables the physical body and the astral body to co-operate to an unusual extent to produce certain effects.

IDA : This is a column of sensory and motory nerves on the left side of the spinal cord. These nerves, or bunches of fibers, have a special place in the rela-

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tionship between the physical and astral bodies. The fibers coil around and end at the left nostril. By using certain breathing exercises one can cause palpation of the Ida, and so awaken certain dormant centers. It is not proposed to give that special breathing exercise, although others are given at the end of this Dictionary. To give this particular exercise might be to cause harm to someone who read and rushed without knowing what it was all about.

One has to remember that many people will go into a library, pick up a book, and just copy out a paragraph or two to save the price of a book, and to protect those people who are trying to run before they can walk such an exercise must be omitted.

IGNORANCE : Ignorance is lack of knowledge, lack of wisdom, and if we were not so foolishly ignorant we should not have so many troubles. The ignorant person does not know enough to know that he does not know. Perhaps the best way to explain it is :

He that knows not and knows not that he knows not, he is a fool, shun him.

He that knows not and knows that he knows not, he is teachable, teach him.

He that knows and knows that he knows, he is wise, follow him.

ILLUSION : This particular planet is called on other planes the World of Illusion, the world where one's senses deceive one, the world where things are very different from what they seem. People on 'the Other Side' think of those on the Earth as being afraid to go to Hell. Well, Earth is one of the hells, it is where we get the hell of physical experience and the hell of illusions. We look upon this world which we call the Earth, and we think it is the most wonderful thing ever. We think the whole Universe and Universes beyond were made specially and exclusively for this Earth; we think we are the only creatures alive in space; we think that millions and billions, and trillions and trillions of other worlds are empty, desolate, just put up there as a peep-show for Mankind.

We think that we are Godlike creatures, the like of which has never been seen before and will never be seen again. That is illusion. Earth is a speck of dust and no more. Earth is one of the smaller specks of dirt in the sky. We think, while we are on this Earth, that we are great and powerful, we think that our riches will buy the Kingdom of Heaven. But there is no bargain basement beyond this Earth. We cannot get salvation at cut rates, we have to get rid of illusion and get down to the true meaning of things. We have to get rid of selfishness and lust, we have to get rid of our callous disregard for the other person. Until we are ready to give of ourself we cannot receive of others. It is an illusion to think that we can.

IMAGINATION : Imagination is the picturing of one's desires or one's fears,

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and imagination is the greatest force of all, greater than will-power, greater than love. It is an old lore of psychologists that in any battle between the will and imagination, the imagination always wins, and if we try to conquer imagination by brute will-power then we cause a neurotic condition. The imagination still wins because the imagination causes a breakdown, so that the imagination must conquer.

There cannot be love without imagination. One imagines the charms of one's beloved, or one imagines that one has met one's 'twin soul' (as rare as apples on a gooseberry bush while on Earth!), and one imagines all the pleasures with love un-dying of being married to such-and-such a person. In passing, it needs rather more than just animal passion to keep two people in harmony.

If the imagination says that one shall not do such-and-such a thing, then, no matter how strong the will, a person cannot do it. Could you, for instance, walk along a plank suspended across the tops of two ten-story buildings? No matter how strongly the plank was anchored your over-worked imagination would say that you were going to fall, and then you would fall, to the delight of the onlookers and to the profit of the Press who would be sure to be there. If you want to get results you will have to control your imagination so that it and friend will-power work together in harmony.

INCARNATION : Homo sapiens who so often lacks the latter, is just one method of enabling an Overself to gain experience. There are people on an enormous number of planets, as is now being recognized by reputable scientists all over the world. Some of them are trying to tune in on radio messages from other worlds, and even as long ago as the beginning of the century a very famous man; Nicholas Tesla, who was one of the inventors of the radio tube or valve (depending on whether you are in the U.S.A. or England), reported that he had received signals from another planet. Marconi reported the same, but these two eminent gentlemen were such objects of ridicule that they dropped research like a hot potato—a very hot potato. But now the U.S. Government and the U.S.S.R. Government are doing everything possible to initiate success. Possibly the Communists want to convert a few more planets to Communism.

People come to this Earth to gain experience of a special kind. According to some teachings, Earth is hell! A person comes to Earth in order to have sharp experiences which can be analyzed by the Overself, and which the Overself could not gain in such a short time. People come to Earth time after time working through every sign of the Zodiac, and working through each of the quadrants of the Zodiac, in much the same way as a student at a college takes various courses of instruction in order to get a balanced knowledge. Thus a person can become Aries in one life, and the opposite sign in the next life. In succeeding incarnations the poor soul can go through all the Houses or Signs of the Zodiac, and each quad-

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rant of each Sign, and thus gain complete experience of all the unpleasant happenings which occur to humans.

When one has learned, and not had any great desire to come back to this Earth, then the person is rid of incarnations on this Earth plane. After, when one leaves as when one leaves school, one takes up the work for which one has been trained.

INDRIYAS : More correctly it should be 'The Ten Indriyas' because there are ten organs in the body by which the Overself can gain various specialized information. There are the organs of perceptions, the organs of hearing, sight, smell, taste, and touch; and the organs of more direct action which are the organs of excretion, generation, propulsion (feet), touch (hands), and taste (tongue). Each of these organs relays back through the spinal cord and up into the brain everything that is happening. The information is broadcast to the Overself, who thus is in touch with every- thing that is happening and becomes aware of every sensation. When this relay system breaks down we can see the results in a mental home when we look at catatonic patients.

INTUITION : A process under which the physical body is given a glimpse of something which normally in the physical body could not be known.

For example, a person can be standing on a sidewalk, and can then have a sudden flash of intuition that a chimney-pot or a slate is going to fall on his head. The man cannot see the chimney-pot, and cannot hear it either, but he usually looks up in time to see the thing before it hits him!

When people will believe in intuition, and give it rein to develop and blossom forth, it can be a very useful thing indeed. Actually, the Overself who is not yet ready to have the body damaged, can give a preliminary warning of a danger to come and thus to be avoided.

When one gets an impression that a person is near, when a person is perhaps within six or seven feet, it does not mean that that is intuition, it just means that either telepathy or impinging or auric emanations is taking place. It is often stated that women have greater intuition than men, and if you will look at some of the illustrations in *You-Forever* you will observe that a woman's etheric and aura have a rather different shape to that of a man, and so it gives them spiritual consolation. Presumably in the latter case they hope greater intuition.

ISHVARAKOTI : This is an inferior type of Avatar. The person who comes to this Earth for the good of others, and who is normally free of the bonds of the Earth and thus has no Earth Karma, may be an Ishvarakoti. If he or she is dealing with individuals on a minor scale, then it will be an Ishvarakoti.

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An Avatar is very much more evolved and does not necessarily come from this Universe at all, nor from the next or the one after that. An Avatar is one who teaches and restores to present-day requirements ancient teachings.

ISHWARA : Some people use this word as meaning, or indicating, God. This is particularly so among the Brahmans. The actual meaning is 'Divine willer,' the Supreme Giver. It is a Perfect Being who has compassion for struggling humanity because the Being has worked through all the rounds of existence and knows how difficult it can be, and having suffered the Being has sympathy and understanding.

J

JAGRAT : This refers to the waking state, being awake in the body as opposed to being asleep in the body. Being in a condition where one is aware of that which is occurring about one, where one is able to see, to hear, to speak, to feel, etc. People are aware during the daytime, they know what is going on about them, they are able to attend to their business, but most people are not aware during their sleep, and it is necessary to be so aware before one can consciously do astral traveling, because the physical body must have rest, but the astral does not require rest—not for a few thousand years anyway—and thus if the physical body is resting and the astral body is just held captive, or wandering unguided in the wilderness, there is much waste of opportunity.

JAPA : A word which means 'repetition.' It has nothing at all to do with meditation, but merely indicates that one repeats a word with the idea that perhaps one can get help from other sources. Sometimes they can!

In Tibet people used to go about mumbling, 'Om, Om, Om,' and sometimes twirling a prayer wheel. In India people will say, 'Ram, Ram, Ram,' when they are sore afraid or in need of that Rama, whom they often consider to be a God, will come rushing to their help. In much the same way, in parts of Europe, people will call upon their own God time after time. That is Japa.

JATI : This is one's personal status in the physical world. How are you? Are you rich, poor, healthy, or ill? Jati refers solely to one's material status, and must not be confused with the spiritual standards. It must also be stated that sadly enough those who are richest in material things are frequently quite impoverished in spiritual matters.

JEN : This is a word from the Chinese. It means the art of one's fellow man. It means being charitable and having benevolent feelings towards one's fellow man. Jen is the basis of the Teachings of Confucius.

JIVA : A name for the individual living unit, complete with body, mind, vari-

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ous senses, and all that which makes up one human being. Usually this unit, this human being, is not aware of its purpose here on Earth, and it experiences birth, pleasure, pain, death, and all that which makes up life on Earth. Frequently it rails at the unkind fate which sent it down to Earth, 'Well, I didn't ask to be born, did I?' unknowing the reason and unprepared to learn that which has to be learned. If people knew how simple it is to die, if they knew that no one is ever discarded, no one is ever fried eternally, then perhaps they would think 'Oh, I will have a good time in this life, I can easily come back and clear up the mess in the next life.' Thus, they have to 'drink of the Waters of Leith,' so that the memory of past lives is swept away because not until they have reached a certain stage can they know.

JNANA : This is knowledge, awareness of life beyond the life of the world. It is knowledge of the Overself, knowledge of why one comes to the Earth, what one has to learn, and how one has to learn it. It is the knowledge that although an Earth life may be a terrible, terrible experience, yet it is just the twinkling of an eye in the time of the Greater Life. Poor consolation while we are down here!

JNANI : This is a person who knows, a person who follows the road of knowledge, one who tries to reach to the Greater Reality and to escape from the shackles and pains of life on Earth. A person who can approach this stage is indeed approaching liberation or Buddhahood.

K

KAIVALYA : Upon this Earth most people are unaware of what they were in a past life, unaware of why they have come back to this Earth. People say, 'Oh, we only have one life, let's make the most of it!' These are blind people, blind spiritually, blind mentally. When they have reached the state of Kaivalya they will be aware of what awaits them on the other side of that which is called Death. That word, Kaivalya, means liberation from the blindness and the follies of the world.

KAMA : This is desire, a craving. It is a memory of the pleasures and the pains previously experienced. Often these memories are the causes of habits such as smoking or drinking. A person smokes because of some pleasure imagined in connection with smoking, or because you have to be a smoker to be 'grown-up.' If people could only remember how sick they were the first time they smoked they wouldn't do it. People who drink intoxicants, well, it's a great pity, it's a stupid idea, in fact, because intoxicants drive one's astral body out of one's physical, and I don't blame the astral for getting out of such a stench as that left by stale spirits.

KARMA : This is an old law by which many people of the Eastern world regulate their lives. It is a very good law provided it is used in a common-sense manner. You go to a shop and you buy a lot of goods. If you are lucky you can have

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them 'on the bill,' but you have bought your goods and they have to be paid for some time, you do not get them free.

You go through life and life after life doing things of which, in the still small hours of the morning, you regret, things of which you are ashamed when you are alone and can think about it, you do things which can harm another person. Well, it's a pity because as you sow so shall you reap. In the same way, one should do kindnesses to others, 'Throw your bread upon the waters and it shall return to you.' Unfortunately, when it returns it may be a bit soggy, but that's not the idea. Do good to others, the more good you do, the more good has to be done to you.

If you come to Earth and you have a miserable time it means that you are being paid back for giving other people a miserable time in another life, and when you get to that happy, happy stage that you are living your last life on Earth, then you certainly will have a miserable time because you have to clear up all debts. Just as when you are ready to move to another district you rush around to the butcher, the baker, and the candlestick-maker (or should do if you are honest), and you pay what you owe. If you are an optimist you try to collect money which is owing to you, but that is a different matter.

The law of Karma states that—Do as you would be done by because you have to pay back good as well as bad. It is my personal belief that too rigid an adherence to the law of incarnation and the law of Karma may have been responsible for the degeneration of India and China, because in India as well as in China, people used to sit beneath the trees and say, 'Ah! So what? I have plenty more lives in front of me, let me sit like Ferdinand the Bull and smell the flowers in this life.' So it led to slothfulness.

As for China—I have actually seen this; a man fell in a river and definitely was drowning. None of the Chinese were remotely interested; they were asked afterwards why they had done nothing to save the drowning man. Their answer was to the effect that if they had saved that man FROM HIS KARMA, they would have had his Karma to deal with as well as their own. So, too rigid an adherence makes for apparent callousness. One has to take the good old Buddhist Way—not too bad or the police get after you, and not too good (impossible on this Earth!) or you are too pure to stay here. The Middle Way in all things.

KLESHA : Actually there are five Kleshas because these are the names of the five main things which cause people trouble, cause people to come back to Earth time after time until they haven't any more Kleshas.

Klesha number 1—ignorance. And from ignorance there is conceit. If one has ignorance and conceit one is not able to perceive the faults within one and so eliminate them. Desire of the wrong sort is another of the things which has to be

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avoided. Do you covet those things which you should not covet? Then you'd better look out, it's holding up your progress.

Aversion is another definite trouble. Aversion makes it difficult for one to 'get on' with another person, it makes one the square peg in the round hole, or is it the round peg in the square hole? It doesn't matter which, one is as bad as the other. One has to adopt the Middle Way, and not fall in love too often, but not hate people for too long.

Possessiveness is the fifth trouble. We might call people stingy, misers, graballs, scrooges, they are a miserable crowd anyhow, and until a person gets rid of possessiveness that person is not able to acquire because, to repeat an old story, one cannot receive until one is ready to give. The Kleshas are the things which one must eradicate before one can break free of the round of birth, living, dying, rebirth.

KNOWLEDGE : Knowledge? Do I need to explain what knowledge is? I think I do! We have to have three things before we can have knowledge. First, we must have inference, we must become aware of something, because until we are aware of a thing we cannot perceive its presence or its existence.

Secondly, we must have reliable information because until we have reliable information to support that which we infer we are not even starting to obtain knowledge.

Thirdly, we must have a form of intuition so that we may understand that which lies behind the matter which we have inferred and about which we have obtained reliable information. We have to have this intuition so that we may understand different aspects of which we desire to know about.

KOAN : This is a word from Zen Buddhism. People of the West often cannot make any sense out of a Koan, because it is a peculiar statement which apparently is without any logic and which has no sense whatever. But the student has to meditate upon it and supply a suitable answer. No easy answer is possible, but when an answer does come to one, then it is usually as sudden as a burst of thunder; the answer comes as a revelation.

As a mild, mild, mild example let me say this as a specimen of a Koan :

'The gramophone record and the gramophone needle can produce music; listen to the music of the record without the needle.' It is like trying to compare the abstract with the concrete, or trying to discuss a three-dimensional matter with a person who lives in one dimension.

KOSHA : This is a covering or sheath. Sometimes it is termed a container. There are five Koshas described in certain Upanishads. These are located each

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within the other. The inner one is the body which is fed by food, that is, the physical body, and if you want the Eastern name for it, it is Annamayakosha.

The second is the body of Prana, and this is the part which keeps mind and body together. The Eastern name for it? Pranamayakosha.

Third, we have the sheath of the mind which has the sense impressions. This contains the higher and lower minds. The Eastern word is Manomayakosha.

Fourth is the sheath, or body, of intellect or wisdom. This is the start of the Buddhi, and the Eastern name for this fourth Kosha is Vijnanamayakosha.

The fifth Kosha is the body of bliss, and which often is referred to as the Ego. It is 'A Sheath of Joy,' and the Eastern name is Anandamayakosha.

KOWU : This is a Chinese word which means the study, or investigation, of occult matters, and the rectification of misunderstandings which have occurred in previous studies.

KRIYA YOGA : This is a branch of Yoga which has three sections. The first section enables one to control the body and the functions of the body.

The second section gives one the ability to study mental things and to develop the memory so that one is able to obtain from the subconscious all that which one has previously learned.

The third gives one a desire to be attentive to one's spiritual requirements. It gives one an incentive to put aside the things of the flesh, and to progress through spirituality rather than through one's bank balance.

By devoting oneself to Kriya one can subdue the Kleshas which are the bane of human life.

KUMBHAKA : This is a special form of breathing, a special method or pattern of breathing. It is the retention of the breath between breathing in and breathing out, and much benefit can be obtained from practicing according to certain fixed rules. At the end of this Dictionary there will be a section devoted to different breathing exercises, so it is hoped that you will manage to keep breathing until you have read the words which come between this and that later section.

KUNDALINI : This is a life force. It is THE life force of the body. Just as a car cannot run without having electricity to fire the mixture in the cylinders, so humans cannot live in the body without the life force of Kundalini. In Eastern mythology the Kundalini is likened to the image of a serpent coiled up below the base of the spine. As this special force is released, or awakened, it surges up through the different Chakras and makes a person aware of esoteric things. It awakens clairvoyance, telepathy, and psychometry, and enables one to live between two worlds,

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moving from one to the other at will without inconvenience.

The Kundalini is a dangerous thing indeed, and one should not try to awaken that Kundalini without absolutely adequate supervision from an Adept. You cannot do it by reading a book! If you meddle about and awaken your Kundalini the wrong way it can lead to madness. It is one of the most dangerous things in this world to try to raise the Kundalini without knowing what you are doing.

The average human is only one-tenth conscious. Perhaps, actually, that flatters the average human! The point is that if one can raise the Kundalini one becomes very much more conscious, one can dominate others. But when one has raised the Kundalini one loses the desire to dominate others for self-gain. People wonder where exactly is the Kundalini, where is 'at the base of the spine?'

The Kundalini force actually starts midway between the organ of generation and the organ of excretion. Now, having given you that information it is suggested that you do not try experiments with the Kundalini unless you have a real Guru who can help you, and you must have utter faith in that Guru. If you have no Guru for the moment, remember—when the student is ready the Guru will appear, but the Guru knows, and the student does not know, when the student is ready. The Bible story of Adam and Eve, complete with serpent and apple, is merely the story of Eve having her Kundalini awakened.

'The Serpent tempted Eve,' and Eve suggested naughty, naughty things to Adam who certainly learned fast, and took a hearty bite of the Apple of Knowledge. Now look at what happened to all us poor humans since!

Do you get it? Eve, the Mother of all Living, the same as now Mary is a more or less general term for Woman throughout the world. The serpent is the serpent force of the Kundalini, and the apple is the Fruit of Knowledge. So you don't meddle with the Kundalini, or it will bite your brains.

KUTHASTHA : This is the self, the true Overself, that part of one which stands above all the changing items of the world. This is the part of one which enables one to feel friendship for those who would do one ill.

You can imagine that this Kuthastha is the one who stands above and looks down and supervises your actions; you can regard it as the Guardian Angel which is always watching to see what you are doing. Kuthastha is that which stands beyond all illusions, that which cannot be deceived or misled. It is what you have to become eventually.

L

LAMP : To the Easterner a lamp is very similar to a life. A lamp is lit, the flame flickers for a brief period, then when the fuel is exhausted the flame sub-

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sides and dies, and there is perhaps a slight trail of smoke from the still-smoldering wick.

A lamp is often used in Eastern Teachings to symbolize the flame of life, to symbolize the impermanence of existence on Earth, and to symbolize also that we, by that life on Earth, should bring a little illumination to others around us. An advanced Easterner is often likened to a lamp standing in a draught-free atmosphere where there are no turbulent currents of air to make the flame flicker.

It is also frequently stated in the Far East that it is better to light a candle than to curse the darkness, meaning that even the little flicker of a candle is better than no light. So every one of us, no matter how new we are upon the Path of Spiritualit, can contribute something towards the evolution of mankind by showing the light of our spirituality, so that those who attempt to follow our own examples may find their footsteps so guided by the illumination which our own conduct, and our own spirituality, can provide.

It is worth remembering that the so-called suicide gestures of the Buddhist monks who drench themselves in petrol and then ignite the fumes, are again obeying an old Buddhist dictum which is to the effect that it is better to extinguish the flame of life than to have the flame of the spirit sullied and debased. So the Buddhist monk or nun who burns to death as a human lamp believes that in so doing he or she is making a noble gesture of protest against evil tamperings with the rights of mankind to believe as one will and to worship as one will. In writing my books, which are true books—all that I have written is true and is my own personal experience, but that is by the way—let me repeat that in writing my books, particularly in writing and this book, I am using as my motto 'I light a candle' in the hope that even this feeble flicker may prove a help and guide to those who know not which way to turn.

LAW : This is most frequency referred to as the Noble Eight-fold Path. It is a complete code of living, a set of rules whereby people can live according to the Golden Rule of do as you would be done by. By following 'The Law' one can attain to a Buddhist state in much the same way as a Christian, following the Ten Commandments, can progress spiritually.

Naturally, as well as the Noble Eightfold Path, or 'The Law' which refers to it, there are other laws, the laws of nature, the laws of life itself. These cannot be disregarded, because the laws of nature determine what sort of body a man or a woman shall have, and the laws of life tell one that one has to follow certain rules that the physical body may continue until its task upon this Earth is accomplished.

It is a fact that all laws of Man are made for Man. Laws are made to govern the multitude, the mass of people who otherwise have no yardstick, no guidance,

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and have not yet attained to the position where they can live according to higher laws.

One must remember that when one is dealing with an Avatar one here deals with a person who is not subject to the laws of the world, because he has progressed so that he can follow instead the laws of the universe, or of the universe beyond.

LAYA : The Kundalini, which as we have seen, is also called The Serpent Force, lies below the base of the spine ready to be raised, and to enable a person to flower into awareness of psychic matters.

Laya Yoga is a system of Yoga which specializes in 'the raising of the Kundalini.' Various tantras and mantras are used in order to increase the physical vibrations, and thus to—as it were—give the sleeping Kundalini a hearty shake in order that it may be awakened.

Again, please consider this warning that one should not try to raise the Kundalini without absolute awareness of what one is doing. Raising the Kundalini without proper supervision can lead to insanity, it can lead to dreadful things happening inside the mind, it can lead one straight into a mental home; but it is even worse than that, because one can do appalling things before being taken to the mental home.

To raise the Kundalini is to raise one's I.Q. This is because, at the present stage of evolution, Man is nine-tenths subconscious and only one-tenth conscious, so in raising the Kundalini one can be a few more tenths conscious, and it is like putting a small boy at the controls of the latest supersonic jet bomber which is all ready loaded and ready to take off. As one who knows, as one who has seen much, suffered much, and learned much, please carefully consider my warning : Do not try to raise the Kundalini until you know precisely what you are doing, and until you have a competent, pure-minded Guru beside you who is willing to supervise and protect you from your newly awakened self. People have quite a lot of bad in them still, and if the wrong part of one gets hold of the Kundalini then trouble is caused.

LEVITATION : Levitation is a very real thing indeed, it is not something out of Science Fantasy or Science Fiction or whatever you like to call it; it is not the pipe-dream of a person who has had too much alcohol! People who have never seen an airship of the gas-balloon type would be unable to believe that such a vast structure could rise into the air and move about. Consider, for instance, the impression upon people who have never seen an airship, who have never heard of air travel, if they were suddenly to see a zeppelin or one of the Goodyear blimps sailing across the sky; and perhaps throwing down a few bags of sand as ballast.

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They would not believe their own senses. Yet this is not so simple as levitation.

Many tribes in Africa were unable to believe that metal ships could float upon water. The obvious thing to them was that a piece of metal would sink in water, and so people of the interior could not believe in metal ships until they actually saw them. We 'enlightened beings' know how gas balloons work, we know how heavy metal ships can float, and so we can smile superciliously at the ignorant natives who ran in fright. Levitation is accomplished by a very special form of breathing which actually raises the frequency of the body's molecular oscillations, so that it is able to induce a form of contra-gravity. If one is expert enough, one can control the height at which one floats. If one is not so expert—well, it is to be hoped that they said goodbye to their friends and relations before practicing.

In the East, in the great lamaseries and temples where such things are taught, all practices are first conducted indoors, so that the worst that can befall a novice is that he gets thumped on the head by the ceiling, and that often serves to teach him to study more assiduously.

Levitation cannot be done while there are scoffers gaping at one, because it demands concentration and a special form of breathing. Anyway, why should one go by levitation without one's luggage when you can go by a suitable airline and have a pretty, or not so pretty, air hostess (depending upon one's age and sex!) hold one's hand when one feels nervous?

Certain lamas, before the Communist invasion of Tibet, were able to cover long distances at fantastic speed. This is because they were able to do a minor form of levitation so that, their weight becoming appreciably less, they could leap perhaps fifty feet at one go. Thus, they progressed in fifty or a hundred-foot strides.

Under certain conditions a lama who is desperately ill can use a modified form of levitation to get himself off the ground in order that he may cope with an emergency. Of course he has to pay for it after, but the energy can then be paid back in small installments over a week or so.

LI : This is a Chinese word which has two meanings. Li in one sense means ritual, or standard of conduct—the ceremonies that one uses in order to get one into the right frame of mind to help with one's religious beliefs. It can also mean rule of conduct, doing that which has to be done, and not doing that (no matter how enjoyable!) which should not be done.

The second meaning of Li is connected with the reason and that which is sometimes known in the Western world as 'The Eternal Verities.' This, of course, is just a highbrow way of saying the Great Truth, the Eternal Truths, which we all have to learn before we can progress to higher things, in much the same way as we have to learn the rules of the road before we can get a driving license and

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drive a car.

There is, curiously enough, a third set of meanings for Li which is quite the opposite of good living, quite the opposite of righteousness. It deals, instead, with selfish gain. Li is included in this Dictionary because you will come across the word if you are studying occult matters seriously. As an example, Li Hsueh Chia is a special form of study of Li. Easterners with Western tendencies call it Neo-Confucianism. Unless you are going into occultism thoroughly and to cover a diverse field, you can forget about this word.

LIBERATION : The Eastern term is Moksha, so it will be better to refer to that term, Moksha, for the meaning of liberation.

LILA : Some sects of Eastern belief are of the opinion that God, a great Being whom no one can fully visualize nor comprehend, created the world and all other worlds, and all that are within those worlds, as a plaything, and parts of God entered into the puppets who were the humans, the animals, the trees, and the minerals. So the essence of God thus could live as all living creatures, gaining experience from the experience of all creatures.

Under this belief God sometimes needs another person to see what is happening to some of His faulty puppets, some of His little animals, some of His little humans, and let us not forget that humans are still animals.

God, wanting another person to see what is happening, would call upon yet another special person, an Avatar. Often a person cannot see the wood for the trees, and it is well known that the onlooker sees most of the game because the player is too busy. So the Avatar comes as an onlooker to see what it is that the player finds difficulty in seeing.

You will find more about the Avatar under the letter A. Lila also means that which is relative, that which consists of time, space, etc. In other words, that which deals more with the abstract than it does with the concrete.

LINGA : Actually this is a sign representing Shiva, but it is also used to indicate a phallic symbol. In the days of long ago the peoples of the Earth had the most interesting task of populating the Earth as quickly as they could. Hence it is that the priests, who thought that the more subjects they had the more power they would have, made an order and called it a Divine Order. The order was to the effect that everyone should be fruitful and multiply. People had great hordes of children because that strengthened individual tribes, and the bigger the tribe, the more powerful it became. So, under the 'Divine Instruction' of the priests the warriors of the big tribes invaded small tribes and killed off the men and captured the women so that these women could be used for making more little tribesmen, who then could go out and capture more and more small tribes. This is also

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called civilization.

The male organ, or a representation of it, thus became an object of great worship, and in various parts of the world today such stone pillars are regarded with awe and veneration. It is an amusing fact that the cupolas and minarets of mosques and temples, and the spires of Christian churches, were of phallic symbol origin.

In Ireland, a very, very old land indeed, there are what are called 'the round towers.' These towers, cylindrical, and sometimes taller than a church tower, had a rounded top. They were phallic symbols, symbols of fertility, symbols that one must not forget that the more numerous a nation the stronger it became, and the more easily it could conquer lesser nations.

As the Irish became converted to Christianity they found a fresh use for their phallic-symbol round towers; they used to climb up a special staircase inside the tower and peer out from the top so that they could see if invaders were coming to steal things from their lands or to capture people to use as slaves. The round towers were very useful for keeping watch for the predatory English, who looked upon hunting the Irish as almost a national sport. Naturally enough, the Irish looked upon such 'sport' with considerable disfavor.

While on the subject it might be worth mentioning that in addition to the phallic symbol of the male organ there are also phallic symbols of the female organ. In the East windows, doors, etc., are in the shape of the female organ!

LOKA : A Loka is a plane of existence, a plane which is a complete world to one who is there. We, upon this Earth, are solid creatures to each other. 'Ghosts' are solid creatures to other 'ghosts.' Everything is solid and substantial to creatures, or beings, or entities who are going to exist in that particular world or plane of existence.

There are various Lokas, various planes of existence. It would take too long to discuss them all, but, purely by way of illustration, let us remember there is the physical world of the Earth, and that world which is invisible to us while we are upon the Earth, but which becomes solid to us when we go into 'the astral.'

When we are in the astral it is a solid, material world to us. And then the plane above becomes to us as the astral world was to us when we were in the physical world of this Earth. The higher we travel, the greater the rate of vibration of our physical and spiritual molecules.

A Master can see any of the Lokas up to his own station in evolution as plainly as he can see things upon the Earth. You will all find that when you polish up your halos and leave this Earth you will go to the third of the Lokas, where you will find

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that people are not so treacherous, not so vicious, and not so irresponsible as they are upon this Earth, which is one of the lower hells.

LOTUS : The Lotus symbolizes many things to the Easterner. It is a sacred symbol of Far Eastern religion in much the same way as a crucifix is a symbol to a Christian. The Lotus is a plant which grows on the dirtiest and muddiest of water, it grows in the foulest surroundings, and yet no matter how foul those surroundings, the Lotus remains pure and unsullied and quite uncontaminated by that which is around it.

A Lotus leaf rests upon the water, but it does not become wet. The Lotus is not moistened at all by water, and that can be taken as a symbol of non-attachment with which we shall deal later.

The petals of the Lotus have a special significance, and the Easterner departs from actual physical resemblance in referring to a thousand-petaled Lotus, for instance. There is the Lotus of the Heart, and the thousand-petaled Lotus of the Brain, and if you progress in your studies and your spirituality you may find that one day a person will offer a blessing to your holy Lotus Feet. This does not mean that you have suddenly grown roots instead of the usual human appendages; it means, instead, that you have for some peculiar reason been elevated in the other person's estimation, and you now occupy the status of a Godlike Being.

If you survive this, and if you progress quite a bit more, you may find that you are of the Lotus Eyes, or the Lotus might be referred to some other part of your anatomy. Never mind, it is meant as a compliment.

The significance of the Lotus, then, is merely this : the Lotus is known as the perfect flower, with a perfect arrangement of petals and leaves. It is a plant which is part of, yet remote from, its surroundings. It remains clean and unsullied in conditions which would contaminate anything else. It is a symbol of purity which was available even to the most uneducated and the most underprivileged of the East.

LOVE : This is a most misunderstood word, as is sex. Sex and love, love and sex, they are mixed, they are muddled. They are abused and misconstrued by present-day people. Love, actually, is harmony between two people, or between two creatures of any kind. It does not mean that they are sexually interested, it means that each vibrates on a frequency which is completely compatible with the frequency of the loved person. Love is unselfish. A person will do things for love which he would not do for any money.

It is, of course, dreadfully unromantic, but if people vibrate on the wrong frequency, then it causes dislike, apprehension, or even actual physical fear. But if one person could do a few more wobbles a second, or rather, if one person

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could have his molecules agitated to go a bit faster, then disharmony disappears, harmony takes over—love takes over.

LOWER MIND : The lower mind is that part of our person which absorbs knowledge and stores it. If we knew how, as certain Easterners do, we could recall everything that ever happened to us, even from **BEFORE** we were born. Actually, it is quite easy if one knows how and if one has the patience to practice. People who can do this are stated to have 'total recall.'

Total recall can, as stated, be accomplished by practice, but one should not do it unless one has a clear conscience because if you have total recall you can recall all the unpleasantnesses as well as the pleasant times, and the unpleasant things frequently appear even worse when looking back upon them.

Total recall is within our subconsciousness, and if there is good reason for it a competent hypnotist can hypnotize a person a few times and gradually take him or her farther back into the dimmest recesses of the subconscious memory. It can be used for discovering why a person has certain inhibitions or fears.

It can be used, also, for deciphering old documents in a language which one does not understand, because if one is taken back through the space and time of one's subconscious one can even tap the racial memory of mankind. But, of course, a much easier system is to do correct astral traveling and then see the Akashic Record.

M

MACROCOSM : This is a word which indicates the larger world; the world which is beyond the limitation of the fleshly things of this sphere which we term 'Earth.' While we are in our body, we are in the 'little world' or, a technical term — 'Microcosm.' The 'micro' part indicates small, just as 'macro' indicates large.

While we are in this world we are upon a very small world, our whole existence is a very small thing, we are denizens of the Microcosm. We are much like dirty little grubs, or caterpillars which later become butterflies. A caterpillar is confined to the ground, and to stalks and leaves, but as a butterfly it can soar upwards into new dimensions. So it is that we, when we leave this minute form of life in which we are now existing, enter the Macrocosm.

MAGIC : Magic is merely the distortion of misunderstood scientific facts, or facts which the scientist in his blindness is not able to understand. To the savage, flying a plane is magic. To the hardly less savage Westerner, levitation is magic. That which is impossible today because 'science' cannot explain it with certain stereotyped facts, is magic. When science belatedly catches up with magic, then magic ceases to exist and becomes 'scientific fact.'

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Curare was once the magic of savage witch-doctors. Science said that it was all wishful thinking, but when the more Westernized form of witch-doctor, who called himself a scientist, investigated the matter he 'discovered' curare in his chemical laboratory, and thus it became a more respectable thing.

Do not be misled by 'magic.' It is merely the things which certain talented people can do today which the bumbling scientist may not be able to do for a hundred years.

MANAS : This is the thought power of a human. Human beings have certain power in the same way as a storage battery has power. If a person does not know how to use the power of a storage battery, then that power might just as well not exist. But if one knows how to connect wires to a storage battery, then one can do quite a lot of interesting things with it, or with the power from it. The same applies with a human; when one is able at will to tap the power of thought in a human, one can do quite a lot of normally difficult things. When a person is suitably trained he can do telepathy, clairvoyance, psychometry, astral traveling, etc.

At present the average person is in the position of a car which controls the driver, instead of, as it should be, the driver controlling the car. A human who is not able to control his thought-power is a human who is blinded, maimed, and not really living! Think of a dictator whipping up the mass-hysteria of a crowd, and moulding that crowd to do as he wishes. Think of the mass-hysteria of a football crowd. They all have their mind on one thing, and if some little matter happens to trigger their mind reactions, then one can have a very ugly incident.

When there is any large crowd of people thinking upon a common subject each person magnifies the thought-power of the other, and so the thought-power grows as a snowball grows when rolled downhill. Dictators know this; they plant excitable or hysterical people in a crowd, and the crowd, taking their cue from the hysterics, soon get in a frenzy of enthusiasm, rage, or anything that the dictator wants. Manas can act something like telepathy, it can induce mass hysteria, and it can make a whole crowd think and act as one.

MANIPURAKA : This is one of the Chakrams. This one is that which is at the level of the umbilicus or navel. It is the third of the seven common Yogic centers of consciousness, and in esoteric terminology it is referred to as The Wheel, or Lotus. It is so called because to a clairvoyant, or to one who can see the astral, 'petals' flap around by the umbilicus, and depending upon how one is thinking it can be termed a wheel with the spokes rotating, or as the Lotus undulating in the etheric wind.

A person who is of good intentions, and who is fairly pure, will have the petals of the Lotus or the spokes of the Wheel, whichever you prefer to call it, of a

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green color. That indicates that the person is able and willing to learn and to assist others as much as possible.

As the person rises higher and higher in the scale of evolution the petals become more and more yellow, showing increasing spirituality and devotion.

MANTRA : Actually a Mantra is a particular name for God, but by common usage it now is taken to mean something else; it is a form of prayer, it is the repetition of something sacred whereby one gains power. If one repeats a Mantra conscientiously and reverently one attains to purification of thought.

A Mantra should only be used for good, and never for bad, for there is an old saying that 'He who digs a grave for another may fall in it.' Thus it is that Mantras should only be used for good, they should only be used unselfishly and to help others. In the Christian Bible it is stated that faith moves mountains; the same could be said about a Mantra. A Mantra used properly has very, very strong effects, and the more it is used the more it builds up power. Here is a very simple illustration of how it builds up power :

A violinist can play a certain note on a violin. If he just touches on the note he only makes a sound, but if he keeps on at the same note he can cause a glass to shatter and crumble because playing on that note has induced a vibration in the glass which eventually becomes more than the elasticity of the glass can handle, and so the glass breaks. In the same way a Mantra increases the vibration for good or for bad, but when used for bad it often turns on the one who utters it.

One Mantra, or Sacred Invocation is 'Om Mani Padmi Hum,' or, as the Indians say 'Ram Ram Ram.' It should be realized that all sounds and words can influence matter, can even influence inanimate objects. Probably everyone has heard of the statement 'Mind over matter.' Well, it is correct, Mantras influence matter according to the thoughts of the human mind.

MANU : According to some Eastern beliefs the ruler of this world is the Manu of the world, the Law Giver of the world, the one who runs things, controls things.

It is obvious that one Manu could not adequately deal with different countries with their different types of peoples, nor deal with different cities, etc. Thus, according to esoteric lore there is a whole series of Manus and lesser Manus. You may like to consider it in this way :

The world is a big firm with a lot of branches, branches in all the great cities of the world, and super branches in all the countries of the world. Then imagine that the Manu of the world (who is not God!) is the President or General Manager. He will be responsible for general policy, he will exercise control of all other 'managers.'

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All the other branches in the cities or countries will have a general manager who, while being free to make policy within certain limits, will also have to follow the basic instructions of the General Manager or Director of the firm.

There is a Manu of London, there is a Manu of, let us say, Birmingham, Brighton, Hull, just as there is a Manu for New York, Pasadena, and Santa Fe. There is a Manu for everywhere, and there are over-Manus who supervise and look after countries as a whole.

If you went into astrology you would find that each city and each country are under different astrological signs. We say that this country is under Pisces or Aries or Taurus, when actually we are referring to the basic characteristics of the Manu. In the same way, the characteristics of a Scottish Manager would be quite different from the characteristics of a Cuban Manager.

A Manu, then, is one who has lived through rounds of existence as a human, who has seen and experienced the difficulties of humanity, and then, by progress, the Manu is appointed to a certain country or certain city.

MAUNA : This is keeping quiet, not talking too much. Too many people tell all the world about their Yogic practices, or their operations, or the difficulties they have with their wife or their husband. Too many people talk about their esoteric studies, say with whom they are studying and why, etc., etc. It is a pity that people talk so much, because to talk of one's knowledge dissipates power and makes a student have various difficulties. It is much like trying to drive a car which has got a big hole in the petrol tank.

People talk far too much, they really babble and babble. Most people take things in through their ears and immediately pour it out again through their mouth, showing that there is no capacity in their mind to store knowledge. A student who talks too much proves conclusively that he or she is not progressing along the right path. Study is a private matter, one's progress is a private matter, so if you want to progress keep your mouth shut and your ears open. It is the only way to progress.

MAYA : Maya is that which deceives, that which obscures the clarity of one's vision, causing a person to have illusions, frequently causing him to have illusions that he is far more important than he really is. He may have talked so much that he convinced himself of his own importance! Maya is one of the big drawbacks with which we have to contend. This Earth is the World of Illusion, the World of Maya, and we must get rid of our illusions and face reality before we can go on to a higher stage of evolution.

MEDITATION : Meditation is a system of putting one's mind in order, training it, developing it. Meditation is thinking upon a certain object, or subject, or

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matter, so that one may know all there is to be known about it.

One can meditate upon a plant, and then visualize the seed planted in the earth. One meditates upon the seed, and then one sees the cracking of the outer shell and the first tentative thrusting of the life within, the blind groping as the little tendril twists about through the Earth, rising upwards towards the light.

One can see this little tendril going up as a white thread, and then emerging through the earth and turning green or brown, growing, becoming adult, and later shedding seeds which may fall all around or may be swallowed by birds, or they may even be carried aloft on the winds to be planted afar. We can see these seeds also falling to the earth, and in their turn being buried and growing again.

Meditation enables us, when trained, to seek for the inner motive, to probe into the otherwise unknown. It is not concentration, for concentration is a different thing altogether.

MEDIUMS: Mediums? Well, what are they? There are two types of medium; the back-street fortune-teller who might somehow, through a kink in her mind, be able at times to receive 'revelations' from the other side of death. These mediums are untutored, erratic, and not constantly mediumistic. They are in the same position as the savage witch-doctor who has certain psychic power, he cannot say why, nor would he be interested in knowing why, he is satisfied to have the power.

The other type of medium is the cultured man or woman who has advanced far and is perhaps on Earth for the last time. That person will be mediumistic most of the time. It does not mean to say that a person is good because one is clairvoyant, or telepathic, or mediumistic in some other way. It just means that he or she is a bit different. One can have a singer who can have a truly glorious voice, but the singer will have that glorious voice no matter whether he be a good man or a bad man, his character will have nothing to do with his voice. So it is with mediums—one can have evil people who are mediums, just as one can have a saint's 'next-door neighbor' as a medium.

An evil medium is one who is a fraud, that is one who imposes on the credulous and pretends to have powers which she does not possess. Often she is a good psychologist who tells back in a different way what her client has just told her! This must be made clear; a person is not a medium just because he or she says he or she is a medium. It must also be stated that a bad medium, as in the case of a good medium, can be either 'he' or 'she,' but mediums are usually like ships—classed as she, probably because of all the fuss involved!

A medium is merely a person who can be used as 'a medium for the exchange of thoughts from one plane of existence to another!' In other words, it is possible for an illiterate person to speak in a language which he or she does not

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consciously know because the medium is just passing on a message.

MEMORY: It is known that the human mind can contain a knowledge of all that which has ever happened on Earth. The human mind is something like an electronic brain in that certain cells store certain memories, but an electronic brain occupies a vast space, and the human mind has many, many vacant cells waiting for more information. Mankind is only one-tenth conscious. The other nine-tenths is the subconscious, and in the subconscious there is a knowledge of everything that has happened on the Earth, a form of inherited racial memory, because into the subconscious comes information gleaned during astral traveling of that which is on the Akashic Record.

By suitable training one can delve deep into the subconscious and dredge up memories and knowledge which the person did not even know was there.

MIND : Before we are going to get very far in any spiritual matter we must be sure that our mind is clear. We must be sure that our mind is able to stand up to the demands which we are going to make on it.

To attain purity of mind one should associate with those who are of even temperament, those who are sane and balanced, those who know the truth of what they are saying. One should show sympathy to those who are suffering and to those who are not capable of distinguishing truth from fiction. One can be understanding and sympathetic without binding oneself to such people; in fact, to be too closely associated with the wrong type of person would be to contaminate one's own mind.

The mind is like a sponge which soaks up knowledge. If it be a good mind it knows how to use the knowledge which it has soaked up. If it is a bad mind it just stuffs mentally un-digested knowledge into the subconscious. Later we shall give some breathing exercises which will help cleanse the mind, but remember, if you treat your mind well your mind will serve you; if you do not treat your mind well your mind will serve you ill.

MING : This is not, as so many people imagine, just a precious piece of ceramic which appears in some museum. That 'Ming' is some ancient ornament left over from the Ming period (or Ming Dynasty) of the Chinese Emperors. The Ming to which we refer is that which indicates fate. The Chinese consider that destiny is Ming, Ming is an Order from the Gods above.

MING CHIA : The Chinese, before the Communists ran wild there, were great believers in names. Names were words of power, names could be auspicious or inauspicious. So Ming Chia is a special school of names wherein auspicious and inauspicious names could be determined, and so that it was possible to give a correct name for something which was of importance to the name giver.

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The Chinese well knew the science of vibrations, they knew that suitable vibrations could increase the power of an object, thus they started their science of names.

MITHYA : People are in bondage here through the World of Illusion. People have false values, false beliefs, and false understanding.

All that matters on the Earth is how much money a person has in his bank account, how was he born—to what class of society. People worship false Gods, the Chief God is the dollar sign. People are able to contemplate travel in space with equanimity, but they are not able to realize that the mind is greater than the material, and that the easiest way to travel in space is through astral traveling!

Mithya is that state of falsity which has to be banished before one can attain liberation from the bonds of the flesh, from the illusions of this world, and so come to a realization of one's true Overself.

Mithya is a good thing to put behind us, because until one can wake up and become aware one is wasting time and coming back to Earth needlessly.

MOHA : This is a state of ignorance, the state of being stupid, the state of being in utter confusion. It is caused by lack of appreciation of that which has to be done and that which has to be left undone.

Moha leads to sorrow and suffering. In overcoming Moha one also has to overcome Mithya, and then, and then only, does one attain to the stage of.

MOKSHA: Moksha is liberation. It is freedom from crass stupidity, freedom from ignorance, freedom from confusion. It is the aim of all sentient beings to reach liberation, to reach freedom from the bonds of the Earth and the cloying lusts of the flesh, and thus to attain that stage which, for want of a better term, we will call 'Buddhahood.' No matter if one is a Christian or a Jew, a Moslem or a Buddhist, one still strives to attain freedom from the suffering of the world, and entry into that which we term Heaven, Nirvana, the Heavenly Fields, or similar. We cannot get to any of those desirable places until we have attained Moksha.

MUDRAS: Hatha Yoga has all sorts of queer exercises, some harmless and possibly decidedly funny, but some highly dangerous. The twenty-five exercises of Mudras should not concern us except that I personally desire to issue a solemn warning that none of these exercises should be practiced except under the supervision and advice of a really qualified person. The dangers are real. A person may have some heart affliction which does not obtrude in one's ordinary life, but if one tries to emulate a dyspeptic snake, then one is asking for—and will get—trouble.

Too many people make a cult or a fetish of some of these exercises, and by

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over-concentrating they can do terrible harm to themselves. What sort of harm? Go into any mental home and you will see!

There are numerous exercises which have some part in the process of raising the Kundalini, and just to give you some information, on this subject let me tell you of one or two merely as a matter of academic interest.

The first is Khechhari-Mudra. This is a series of exercises which enables one to lengthen the tongue. It takes several months, of course, but when the tongue is suitably lengthened and has its muscles trained, it can be turned backwards so that it completely obstructs one's throat. The Adept—who sometimes knows what he is doing—stops up all his body orifices with oiled pads, and then by practicing the necessary Mudra he can remain without breathing for many, many days. This has been proved under test conditions.

Another exercise, or Mudra, is that of Viparitakarani. In this the victim, or practitioner, lies on his back with his head on the ground. He then raises his legs in the air, following with the lower part of the back. He should support his hips with his hands, and then the elbows take the weight of the body. Sometimes people doing this waggle their legs round in a circle, but before doing so they should tie a flag to their ankles to at least make some semblance of purpose to it, or they could even tie a palm leaf to the legs so that they fan themselves in the process.

Another crazy stunt is Pasanimudra. The person who does this should be doing it for a living on a stage. Anyway, this fellow wraps his legs around his neck as if he were tying a scarf around himself. It is much cheaper to go out and buy a scarf than to pay the doctor who might have to untie you afterwards.

Yet another exercise—Kaki-Mudra is where a poor soul contracts his lips and tries, for some reason, to resemble a crow. He then sucks in air very slowly:

A personal point of view again—in the Far East the only people who go in for these foolish stunts are the beggars and those 'fakirs' who want to make a living and have not the brains to do anything else. The people who do these exercises are merely acrobats, jugglers, and the like. These exercises do not really help in increasing one's spiritual understanding, and if you have any suspicion of an ailment leave these exercises alone, you will live longer—happier.

MULADHARA : This is another Chakra. This one is below the base of the spine. It is the site of the Kundalini. Most people are content to say that the Kundalini is located at the base of the spine, but actually the Kundalini is located exactly halfway between the organ of excretion and the organ of reproduction.

This Muladhara is a Chakra of four petals, the lower the evolution of the person, the darker the red color of the petals. In the centre of the red petals—

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where they join—in the fiery shape of a triangle with the yellow square precisely locating the Kundalini.

The red indicates lower carnal emotions and passions. The yellow, which actually surrounds the recumbent Kundalini shows that the Kundalini force can be spiritual if raised properly. But if it is raised in the wrong way or at the wrong time or for the wrong purpose, it can be like a searing flame which can burn out one's reason and leave one a gibbering idiot.

The Kundalini should not be awakened except by some experienced Teacher who really knows what he is doing. It is better to wait, if necessary, for your Kundalini to be awakened in the next life than to have to come back for a few extra lives through being impatient and getting your Kundalini excited for the wrong purposes.

MUMUKSHUTWA : This is a very strong desire to be free of the bonds of the flesh. That is why so many people want to do astral traveling, they want to get out of the body, out of the imprisoning clay, to go places and see things for themselves. It is also a desire to get away from continual incarnations, a desire to return home to the world of the spirit.

MUNI: This is a person who does not talk about his Yogic exercises or what he is learning, or what his Teacher said last time, or what he is going to say to his Teacher if his Teacher does not show him what he wants to know. Muni is one who does not engage in idle chatter, one who can maintain silence. You should consult Mauna here to refresh your mind!

MYSTICISM: This is a belief that by dwelling upon things higher than this world one can increase one's spiritual status. It is reaching a super-conscious state, it is increasing one's vibration so that, while still conscious in the body, one's mind is able to receive higher truths, higher realities. Mysticism has nothing to do with spells or black magic, but only with that which increases one's understanding of things which are beyond the physical human experience.

N

NADAS : There are various forms of sound. Sound, in fact, is merely a vibration, as is sight. We call 'sound' that which can be apperceived by the human ears, or more accurately, by any ears. Nadas is a form of sound that is heard within, without the aid of ears. It is a voice of conscience, the voice of the God within, the voice of your Overself calling you, telling you what to do, and—perhaps even more important—telling you what not to do.

It is said that 'Be still and know that I am within.' The 'I' that one 'knows' in this way is the Nadas, the Voice Within. You cannot go wrong in your present stage

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of evolution if you listen and obey that still inner voice of conscience.

NATURE SPIRITS : Humans in their conceit and overweening sense of superiority think that they alone have a soul. Humans think that only humans continue after life, after death, and into another life.

Many of the ancient races worshipped Nature Spirits. They were not so far wrong because there are Nature Spirits, and they are quite as important as human spirits. A human is a lump of protoplasm which has a soul or Over-self which tells that lump of protoplasm how to operate, how to grow. In the same way trees have Nature Spirits, spirit-entities who look after that tree.

Animals also have spirits, souls, if you like, and it does not at all follow that because an animal cannot talk English, or Spanish, or German, that the animal is 'dumb.' Many animals have characters in no way inferior to the best of human. In the astral world there are human entities doing their own particular job of work, and there are Nature Spirits, those who look after plants and the astrals of animals. There are also elementals, but elementals we have already dealt with.

For your own evolution, then, remember that there are animal spirits growing and evolving on different lines from humans, admittedly, but in no way inferior to humans. They are distinct and quite separate lines; humans never reincarnate as animals, animals never reincarnate as humans. They are quite, quite different lines of growth.

NECK: The neck is that narrow passageway connecting the head and the brain to the body, and if your neck does not work properly, then you cannot expect to have messages conveyed from the brain to various assorted centers, because if your arteries are constricted in the neck, then you do not get an adequate supply of blood to the brain. If you have pressure on nerves in the neck, then various sense-impulses are delayed or altogether obstructed in their passage from brain to torso.

It is a good plan to have some exercises which have a definite end in view, exercises to free arteries and nerves. This must not be confused necessarily with Hatha-Yoga or with occultism, there is nothing occult in this particular exercise, it just makes you feel better.

This is the way to set about it :

Sit as comfortably as you can in a hard chair of the type used in the kitchen. It must be a hard chair with a back to it, you cannot lounge in an armchair.

Sit upright with your hands on your knees. Keep your head erect for a second or two, and then turn your head slowly to the left as far as it will go. Make an effort, and turn it a little bit farther, because it will go farther than you thought at

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first. Then quite slowly return your head to the centre, so that you are looking straight forward again. Pause for a second or two, and then turn your head to the right as far as it will go. As before—force it that little bit more to the right.

Do this so that you can almost feel the rust falling out of your unused joints in the spine, do it so that you can actually feel the bones creaking. Do it several times, then sit upright again— Oh, yes; you will have slumped down by now!— and pause for a few moments while taking several deep breaths, really deep breaths, holding a deep breath for, perhaps, ten seconds at a time.

When you have done that for about a minute put your head as flat as you can on your left shoulder, put it so that your ear is resting on your shoulder, and when you can do that push your head down farther so that your ear is crushed. Keep it there for a second, then let your head return to the upright position. After a second or so do the same to the right shoulder.

Make sure that your head goes down just a bit farther than is really comfortable. In all pauses between alterations of posture you should breathe deeply, and then exhale completely.

Now for the next step—breathe deeply again, and exhale completely. Then take a deep breath, and let your head sink as far as it will, so that your chin digs into your chest. Push it a bit farther so that your neck actually creaks. Let your head return to the normal position, rest a moment while you are breathing deeply, and then let your head go as far back as you can. You must be careful in any of these exercises not to move fast enough or violently enough to hurt yourself. With practice you will be able to move farther, and farther round.

After these exercises sit up with your hands at the back of your neck, and massage your neck with your two thumbs. You will find that this will help you, and might even assist you to concentrate.

It must again be emphasized that these exercises will not help you in metaphysical matters, in fact, no physical exercises help in occult matters. Physical exercises help the physical, unless they strain something, and you would never, never find an Adept in the Far East doing these physical exercises except for purely physical reasons. For occult exercises you must do quite different things, and that has nothing at all to do with the physical. Many people go in for absurd posturing, and delude themselves that they are great occultists when actually they realize that they cannot do occult stuff, and so they are doing the physical exercises and calling them big names.

NIDANAS : These are known as the Twelve Causes of Misery. There is no point in listing them in detail because they are just things connected with material existence, such as lusts of the flesh and all that sort of thing which seem to have

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been specifically designed to keep poor suffering Man, and even more suffering Woman, on this quite miserable Earth.

We should get rid of Nidanas as fast as we can. There are such things in Nidanas such as pride, covetousness, lust, anger, gluttony, envy, and sloth. These things are not desirable things, we do not have to put up with them, and with a little effort we can get rid of the whole bunch, and when we come to make that effort we find it is not so hard as we thought, and then we know we are well on the way to leaving this Earth-round for good—and it certainly is good.

NIDIDHYASANA : This is a practice of profound meditation, the real form of meditation, the type which enables one to achieve results. There are three stages necessary; those stages are :

First one reads or hears. One may read a religious or meta- physical text, or possibly someone reads the text to us. That puts information at our disposal, information ready for the second stage.

Second, we have the information and now it has to be thought about. What information is at our disposal? We think generally on that information, we think of it and we think around it, and when we have thought so that we have a grasp of the whole basic subject we come to the third stage.

The third stage is, of course, Nididhyasana in which we take one facet, or one aspect of the information which was given to us in stage one, and was generally thought of in stage two and then we meditate upon that which has merited our more specialized attention.

NIDRAS: These are ideas which one obtains during sleep. They may be ideas which came to us during our visit to the world of the astral. If we brought them back to the physical just as we received them, then they would be of invaluable benefit to us. Many composers of music are able to bring back to the physical world a memory of music which they heard in the astral world, and so they 'compose' a wonderful masterpiece which goes down in history as a classic.

Unfortunately, many people are not able to accept astral traveling and are not able to accept the ideas put to one during an astral visit. One's particular form of religion may not have mentioned astral traveling, and so the adherent of that religion may think there is something wrong in it. Thus ideas become rationalized into 'dreams.' The human mind, which is the biggest drawback of humanity, makes a rationalized picture which completely distorts what the astral body is trying to tell the physical body.

If one would keep a notebook and pencil by the bedside, and immediately write down ideas that come to one in the night, they would remember them in the

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morning. People say, 'Oh, it's so clear I'm sure to remember it,' and then they turn over and go to sleep again, and in the morning they have forgotten all about it. It is a pity because many wonderful things are told us during our 'sleep.'

NIRVANA : This is liberation from the body, liberation from the lusts and gluttonies of the flesh. It does not mean the cessation of all experience; it does not mean the cessation of all knowledge, nor the cessation of all life. It is incorrect to say that Nirvana means existing in a state of nothingness. That is an absolute error which has been perpetrated through people talking about things which they did not correctly understand.

Nirvana is freedom from lust, freedom from the various hungers of the flesh. Nirvana is not even a blissful contemplation. It is, instead, a fulfillment of spiritual knowledge, and liberation from all bodily desires.

The state of Nirvana is being in a pure state, pure so far as lack of lusts of physical things are concerned. But even when one has attained to Nirvana—freedom from flesh desires—one still goes on to learn spiritual things and to advance in other planes of existence.

NIYANA: This comes from Raja Yoga, and it refers to the second of the Eight Limbs of that branch of Yoga. It refers to the attainment of virtues of purity, physical and mental, and to contentment.

It indicates that one must have a certain degree of austerity before one can realize the profound devotion which is necessary to give to one's God. If one has not the necessary degree of austerity, then one is so busy thinking of one's own desires that there is no time to think of God.

NON-ATTACHMENT: This means just what it says—non-attachment to any material thing. The miser becomes earthbound because he is attached to his money; the drunkard is earthbound because he is attached to drink. If one has a strong lust or desire, then when one leaves this Earth one is drawn irresistibly back like a fish being reeled in by a fisherman, one is brought back to visit those haunts which have most of what one wants—money, drink, or what? One hangs around, a disembodied ghost, caught inexorably by the magnet of that desire which was not mastered during the physical existence. Non-attachment means self-mastery, detachment from the lures and lusts of living on Earth.

Non-attachment means release from the desires which afflict mankind. A person who has reached this stage, who has secured non-attachment, helps mankind and does not ignore their need for assistance.

NUMEROLOGY : Words are vibrations. Letters, sounds, are vibrations, and a vibration is a pulsation, or a wave, with peaks and valleys following in a certain

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order. Such vibrations can be given numerical values so that they can be identified. Some sounds are pleasant, just as some smells are pleasant. Some sounds are bad in the same way that there are bad smells.

If we give sound numerical values we can have a table which can be consulted to see which sounds are good or bad for us. So it is that people of the East have a Science of Numerology under which letters—each individual letter—has a number, and if we have a name we can add up the numbers forming the name to see whether the name is good for us or bad for us.

Certain people have found by experience that if they change their name slightly they come on to a harmonic vibration instead of having to suffer from a bad one. So people who know how can use their full name, or their initials and their surname, whichever proves to be most beneficial.

Numerology, however, lends itself to quackery, and one should only go to a numerologist who has an established reputation because some of the back-street practitioners merely want your money, they do not want to help you as well.

O

OBSERVANCES: All religions have certain things which adherents to that religion must do or follow. They are the Disciplines, for without discipline it is not possible to have a controlled, sensible being.

Some call these Observances 'Stations,' as witness 'Stations of the Cross' in the Christian belief. As witness, also, various forms of procedure in different societies. In occult matters there are five basic observances, or, if you prefer, one can say that there are five basic disciplines which one must follow.

One must have a clean body and a clean mind. One must study one's own body in order that one may get purity of mind. Health is necessary unless one is going in for really occult matters when different rules apply. But to the average person sound health is necessary in order that the mind shall be able to resist the auric emanations of another person who possibly is not so pure minded.

I stated above that one needs health unless one is going in for really deep occult matters when different rules apply. You may be interested to know why different rules apply.

The average person in average health falls between a range of average vibrations, and those average vibrations make the person usually unable to reach a few 'octaves' higher, but if a person has some illness then the personal vibrations may be heightened so that one starts at a higher vibration than average, and goes to a much higher vibration than average.

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You get the same thing in the case of a dog; a dog can hear higher sounds than a human can, as witness the 'silent' dog whistle. But a human can hear lower sounds than the dog can. In certain cases, then, and only in very dedicated people, an illness is an advantage in that it makes a person respond to a higher frequency of sensory and parasensory impressions. For all others, that is, for all except those who have definite—very definite—knowledge of their destiny, people should cultivate a clean mind in a clean body!

By following the right disciplines, or, to get back to our key word, by obtaining the right observances and purity of mind, one can obtain the highest form of pleasure available on the Earth, and one can thus make great progress towards increasing one's spiritual stature for other incarnations. We have, then, a clean mind and a clean body. The third of the Observances leads to the elimination of impurities from the body and from the mind, and the cultivation of purer and cleaner attainments, that is, one progresses along the path of spirituality and breaks away from lusts.

The fourth of the Observances exhorts one to associate with those of better abilities and stronger spiritual patterns than one's own. The more one associates with one's 'betters,' the more opportunity there is of some of the 'goodness' rubbing off on to us. The fourth Observance is that we should constantly strive to associate with those who can set us an example, and lead us along the path of purity and spiritual development.

The fifth Observance is that we should develop the power of contemplation. We should not rush blindly and come to instant, ill-informed decisions. One should think about a thing, contemplate the matter, and then there is the satisfaction of knowing that our decision is made only after careful assessment of all facts in our possession.

OBSTACLES : After one has considered the Observances and what they mean, and how they can help one, one has to take a look at the obstacles which are in the way of continued development. So, what are these obstacles? People are faced with a problem. There seems to be no immediate solution to the problem, no solution, that is, which is easy and acceptable to the 'victim.' The person who is suddenly faced with a choice, both paths of which are unpleasant, or distasteful, or entail hard work, or 'loss of face', usually comes up with some form of self-induced illness which makes it possible for him to say, 'Oh, I cannot do that, I am ill!' Or an onlooker can say, 'Oh, poor little so-and-so, he cannot be expected to do better for he is ill!' A major obstacle, then, is one's feeling of inferiority, one's feeling of laziness, and so a self-induced illness is formed which provides an excuse which is not much good on this world, but which is quite valueless on the world beyond.

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Another obstacle is dullness, mental lethargy, or, more usually, mental laziness. People take the line of least resistance, they lack the ability to look themselves straight in the face and see what a scruffy little moron they really are. If people would only face up to the truth and make the best of a bad job, the bad job would soon become a better job.

A very big obstacle is excessive talkativeness. Too many people talk too much too often while knowing too little. Talkativeness is a sign of an empty brain. A person receives certain information through the ears, and immediately it pours out of the ever-open mouth without having any opportunity of lodging in the memory cells of the brain. People talk too much because they are (and not merely feel!) inferior. They talk to boost up their own sense of importance, they drone on and on endlessly about the most mundane subjects in a singularly monotonous tone and in a singularly uninformed way. They think they delude the listener and make the listener feel that the speaker is erudite. Instead, the listener usually thinks, 'What a boring moronic idiot!' It is necessary to curb one's desire to talk because talkativeness merely gives one an entirely false idea of one's own importance.

All these things are obstacles, obstacles to development, obstacles which divert one from the path of spiritual progress. We must at all times keep before us the knowledge that upon this Earth we are like passengers at some wayside station in the far, far country, we are waiting to get somewhere, and the more we add difficulties the farther back we find ourselves. It is, in fact, something like a game of snakes and ladders; you move along and you find your counter lands on the head of a snake, and then you get back a lot farther than when you started, but if you play right you go up a ladder and you get sudden promotion!

OCCULTISM : This is concerned with the knowledge of things which are beyond the ordinary mundane senses of the body.

Upon this Earth we are confined to certain senses. We can touch a thing and know it is there, we can know if it is hot or cold, or if it gives us pleasure or pain: That is mundane knowledge, but occult knowledge is concerned with the knowing of things which cannot be known by the ordinary mundane powers of the world. That is, which in the flesh you cannot touch it, you can only be aware of it, and when one can be so aware of it one can have.

OCCULT POWERS : Occult powers come to us after years and years of training, and after lives after lives of experience. In the East the number 8 is a sacred number, a number which is supposed to confer various 'magical' powers. In the world of occultism there are eight standard accomplishments, but one cannot have occult powers unless one first sets aside all thoughts of domination over others. For example, the advertisements that say, 'Dominate others with hypnotism,' are doing a great disservice to the world as a whole, they are inciting one to evil

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deeds. You can only go in for occult powers when you are quite certain that you are not going to use those powers for wrong purposes.

The higher Adepts never advise students to try to do all the eight occult accomplishments, instead one should make haste slowly and progress by comfortable stages. It is better to try to cultivate good ability on the mundane plane before going in for occult powers, because if one develops occult powers before one is pure enough to control them, they will control the person who develops them, and that can be a source of much grief !

OJAS : This is the highest form of energy in the human body. It shows in the aura first as a dull blue light, but as the purity increases the blue turns to a lighter blue, then to silver, then to a golden radiation.

In the purer type of person Ojas is stored in the brain where it stimulates one's advancement into spiritual and intellectual reaches which normally would be far beyond one. When one sees a person of this type one can see the golden halo or nimbus around the head.

OM: This is known as a word of power. When it is uttered correctly, and with the appropriate force according to the circumstances, it confers great benefit on the uttered. The pronunciation is 'OH-M.'

It is a definite fact that there are certain Eastern Adepts who can raise people from the dead by uttering a correct combination of sounds. It should be emphasized again, however, that one should not go in for tricks such as this without very special knowledge and without very special reason, because if you raise a person from the dead without knowing what you are doing you will revivify a person whose brain has deteriorated through oxygen starvation, and thus you will have a typical zombie.

OMTATSAT: This is another mantra. Saying the word properly sets a train of vibrations in motion, and so by repeating the word a few times and in the proper way one can awaken certain centers within. It must be emphasized again that unless a person is properly taught they will not get the correct pronunciation, and so then they can repeat the word until their voice fails and nothing either good or bad will happen.

We have various chakrams which are more or less dormant, atrophied, or 'asleep in clay' as one might term it. But by setting up the right vibrations through every molecule of the body we can shake free the chakram so that it has a chance to develop, but this can only be done when a person has pure motives, when a person does not want senseless demonstrations; demonstrations, materializations, etc., etc., are, after all, no more than the toys or playthings of immature children, and children should not have the powers which correctly repeated mantras can

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bring.

OVERSELF : There is a lot of confusion about ego, soul, over-self, and all the rest of it. Well, let us remember that we here are like puppet. You might refer at this stage to 'Puppets' under the letter P.

The Overself is the soul, the super-ego, the super-being, the overseer, the one who manages us from some distant plane of existence. The Overself is the real 'I.' Many people have claimed to have originated the word 'Over-self,' but actually it comes from a very old Tibetan word which indicates loosely 'the Man in Charge Above.' So when you think of yourself down here, you should think of yourself as a puppet dangling on the end of a string, the string which is the Silver Cord, trying to carry out the wishes of the Man in Charge Above.

If you are very erudite you may like to have the Sanskrit name; in Sanskrit the Overself is termed the Adhyatma, and in Sanskrit it is the whole nucleus, the whole power, the whole fount of our existence; it is the point from which all feeling, all senses, everything about us, originates, and to which everything about us returns.

P

PADMASANA: You will recognize this when I tell you that it is the familiar Lotus Position. You will have seen Eastern statues of Buddha sitting, and most times the Buddha is portrayed sitting in the Lotus Posture. The Western person who is accustomed to sit on a chair, the seat of which is raised off the ground, and upon which one sits with the legs hanging straight down, may find it difficult and strange to sit as the Easterner sits; the man and woman of the East sit on a fairly hard substance with the legs crossed, so that the soles of the feet face upwards, and, of course, on opposite thighs. The Easterner in such a position sits upright with the spine erect.

In Tibet lamas of high degree sit in that position all night, they sleep in that position, and they die in that position, for it is part of the Eastern lamastic tradition that one shall stay conscious as long as possible when dying, and shall sit upright.

The Japanese Samuri sat in such a position when he was about to commit ceremonial suicide, an act which he believed would save the honour of his family.

The Westerner studying occult subjects cannot always sit in the Lotus Position because of convention or because of—let us be painfully blunt—stiff joints! No matter, the position is not of vital importance. The Lotus Posture is, admittedly, very good for meditation, but the really suitable position for anyone is that which is the most comfortable but which yet keeps the spine erect. If you want to sit with your legs crossed, do so, and just place your hands on your thighs. When you are

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meditating keep your mouth closed, and let the tip of your tongue rest lightly against the back of your teeth. Your chin should droop so that it is barely supported on your chest.

Your eyes should be unfocused if you can manage it, or if you prefer, gazing into infinity. They should not flicker or wander from object to object. The point here is that your eyes should not see.

If you sit as suggested here, and breathe gently and smoothly, and with a definite rhythm, you will discover that it is an excellent aid to relaxation. Of course—to repeat—you should sit with your spine upright unless you have some defect which gives you pain in that position.

PANCHATAPA: This I described in the book . I have been through this ordeal. Perhaps here I may again remind you that is true, all I have written is true. But let us return to Panchatapa.

This is a very severe treatment in which one has to sit in a tight—very tight—Lotus Position without moving, from the first light of day until the last light of day has faded and been superseded with the darkness of night. One is not permitted to move for any purpose whatsoever, one is not permitted to uncross one's legs nor to take a walk. One has to sit, and sit, and sit.

Normally, four big, fires are lit, North, East, South, and West, and the fires are painfully close to one, so that one becomes almost like roast pork. The idea is to harden one by severe discipline. It has been known for a very experienced person to meditate in that manner for seven days, that is, from dawn to dusk sitting motionless, and during the night hours sleeping and having the meals which were denied during daylight.

This is very good for developing one's powers of meditation, because if one does not meditate one is oppressed by body desires, etc., but if one does meditate then one 'gets out of this world.'

Naturally, it is not at all recommended that Westerners shall do a thing like this because it demands intensive training.

PANDIT : A lot of people are vastly impressed when they hear of Pandit This or Pandit That. A person may call himself 'Pundit' instead, but whether it is Pandit or Pundit, or Pundit or Pandit, it is precisely the same.

Pundit is an Eastern name for one who has thoroughly studied the Scriptures and various religious books. You might say that in the Christian religion it approximates to a lay preacher and no more. In other words, a lay preacher is able to do certain offices in the Church, but he is still not a preacher—not an ordained preacher, and a Pundit or Pandit occupies much the same status, or lack of

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status.

PARA : This usually has a prefix 'the,' so it becomes 'the para.' It just means that it is referring to that which is beyond the Eightfold Path. To make it clearer regard it as being supreme, beyond. We have Para-bhakti. This indicates that one offers one's devotion to the God whom one worships. It means a devout person.

Another use for para is in Para-vidya. This combination word refers to and means supreme knowledge. If you were in India you would find that the Brahmins are the most consistent users of Para-vidya, they have almost a monopoly of the word, using it for more than any other religious adherents, because to them it indicates the great, the pure, the supreme knowledge which was Brahman's.

PARAMATMA: This is another word with our old friend 'para.' In this case it refers to the Supreme Self, the Supreme Atma, that which is us far above the flesh. It is our own personal Overself, that which controls the human body when on Earth and on other planets. It is much more convenient to say 'Overself,' because names such as Paramatma, Atma, or Jivatma merely lead to confusion.

PATH : In Eastern lore this is referred to as 'The Path.' To the Buddhist 'The Path' is also known as the 'Noble Eight-fold Path.' It is a way of life, that behavior, or abstinence from behavior, which leads to release from reincarnating, and thus eventually to release from suffering. For as long as there is life in the body there is suffering, or the possibility of suffering.

The Noble Eightfold Path is a code of living, and although it is often called a religion, actually it merely guides the manner in which the right-thinking person should conduct himself during life. If one considers the Christian religion, Christianity is a religion, but the Ten Commandments would not necessarily be 'a religion,' but a code of conduct, the following of which would make one a worthy exponent or adherent of that religious belief.

The Eight Stages of the Noble Eightfold Path are :

1. Correct understanding.
2. Correct motive.
3. Correct speech.
4. Correct conduct.
5. Correct living.
6. Correct effort.
7. Correct intellectual activity.
8. Correct contemplation.

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When you can do all that correctly you will find that life will be very hard for you, because it will mean that you are on your last incarnation, and during one's last incarnation there is always suffering and loss because at such time one is clearing up the odds and ends necessary before one can move on with a clear conscience and with no bills outstanding.

PEACE: Peace is the absence of conflict internally and externally. Peace is when oneself and one's surroundings are in harmony instead of being in a state of conflict. Many of those who are stated to be 'peaceful' are having an interlude, or rest, in a whole series of lives. For them—they are just marking time—things go peacefully like a deep and placid pool, unruffled on the surface. But it is not a good sign when one's whole life is too peaceful, it shows that one is not making much progress!

If one is to meditate successfully one must avoid inner conflict, although the Adept can meditate successfully even when there is outer conflict; an Adept can actually meditate when surrounded by the enthusiastic members of a brass band who are putting out their Saturday night best. Such an exercise is not to be recommended because, unless one has reached a certain stage, it can be an upsetting process.

PERCEPTION: We have to 'perceive' before we can attain any knowledge. For example, a student first listens to that which he is told. Secondly, he considers that which he has been told, and from the information then at his disposal he forms his own judgement, reaches his own conclusions, and has a few ideas of his own.

Thirdly, the person who has passed through the two previous stages, and thus is no longer a student, has now reached the stage where he can perceive things at first hand without being told or assisted by others.

Probably he has now advanced sufficiently so that he can reach out from the body and visit astrally the 'Hall of Memories,' where he can consult the Akashic Record for the past, the present, and the probabilities for the future. When a person has reached that stage he is stated to have reached the Age of Perception.

PINGALA: This is a channel on the right side of the spinal cord. It contains sensory and motor fibers which have a bearing on one's physical life as well as on one's metaphysical life. The Ida is a similar tube, or column, and when the Pingala and the Ida can be controlled freely by the person in whom they are located, time, material, and distance have no meaning, and are no longer a bar or a restraint. One is then in the happy position of being able to say, 'Prison bars do not a cage make.' The person with such abilities can accomplish conscious astral traveling, telepathy, clairvoyance, and under suitable conditions levitation as well.

PLANES OF EXISTENCE (Puppets): Many people are not able to understand

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what they are and why they are. They wonder why such an all-powerful person as the Overself shall be constrained to deal with just one poor puny little human.

Well, it is not so simple as that! The Overself is like a puppet master. just as the manipulator of puppets can manage the strings of several puppets at once, so can the Overself manage the Silver Cords of quite a number of different people. A person can be in England and have another person in Africa, Australia, or even on another planet; they can all be under the control of the same Overself.

We might say that these are like inhabitants of parallel worlds, because according to some beliefs everything that has ever happened, and ever is going to happen, has a common denominator. The past, the present, and the future are one. It is like being on the ground in a street, you cannot see round the corner, and so that which is coming round the corner is in the future to you. But if you go up in a helicopter you can see that which is approaching the corner, so you can see the future clearly.

Throughout history there have been cases where men or women have suddenly been 'possessed,' and have done things for which they were normally quite unfitted. Consider the case of Joan of Arc : Here there was a young girl who spent a lot of time alone, it was stated that she heard voices, and those voices exhorted her to lead her country. She did so, she became as a man, wearing armour, leading men into battle.

Do you know what really happened? The strings of the puppets became entangled. Joan of Arc, a young girl, had her Silver Cord entangled with a person perhaps in another country, perhaps on another planet, who had to do certain things. Joan rationalized and made the voices say the things which applied to her own conditions. One cannot help wondering what happened to the young man who was going to lead his country.

Did he become as a young girl, spending much time alone day-dreaming? There are parallel worlds, there are worlds which we cannot see because they are of a different vibration. We can see light, but we cannot see radio waves, and yet they travel at much the same speed. We can see this world in which we now live, but what if another world is superimposed upon it? We could not see that world any more than we can see radio waves, but in our sleep, in our astral travel, we could visit it.

We have seen groups of people, perhaps a whole family, who were completely tied together, who acted as a group having identical interests, and being thoroughly miserable when one member of the group was away. These people, members of one family, they may have been all puppets of one Overself. Most of us, though, are one of a group, that is, we may be here in this country and we may

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have counterparts in other countries or on other planets, and that is why sometimes we have a knowledge of a country even though we have not consciously been there. That is why we may have a complete and clear knowledge of another planet.

PLEASURES and PAIN: Mechanisms have governors, speed controllers. A gramophone, as an illustration, has a governor or controller which limits its speed and keeps it constant so that the record turns at the correct speed and plays music at the right pitch.

Humans also have governors, and the governors or controllers of a human being are, at one end, pleasure, and at the opposite end, pain. The average human lives somewhere between the two extremes; he learns to avoid pain in order that he may experience pleasure through the lack of pain. He learns also, to his regret, that some pleasures cause pain. In the early stages of Man there is lethargy and an unwillingness to make any effort, there is desire to do nothing. The savage will not hunt food unless he first be assailed by the pangs of hunger.

Having discovered that food brings pleasure, he tends to over-eat, but then he finds that over-eating causes pain. Pleasure, pain, pleasure, pain. The cycle of pleasure alternating with pain teaches one that which can be and that which cannot be. By having pleasure which turns to pain a human learns to stop indulging excessively before the pleasure be supplanted by pain, and thus there is the start of a form of intelligence.

The Adept learns not to try for high pleasures or he will get low pains. He learns that he must maintain an equable temperament so that he is not assailed by pleasure or by pain. Thus he learns control of his body, and by obtaining control of his body he is able to do astral traveling, clairvoyance, and provided he progresses he can later obtain disassociation from the body so that he can be immured in a hermit's cell—walled up for years without any light—Then he may be fed every two or three days. The rest of the time he is disassociated from the body, and his astral form goes soaring away over the mountains, over the oceans, and over the lands. By being so disassociated he can visit all the countries of the world, and nothing is secret from him. He comes to the council chambers of the great as a soundless invisible ghost, who yet can be aware of all that is happening. But such a person is not permanently separated from the body until death severs the Silver Cord.

POLTERGISTS: There are certain elementals who socialize in causing discomfort to humans. These are called poltergeists. They are mischievous like monkeys, and of course they have no reasoning power.

There are many elementals of the poltergeist type. Normally, they have not

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the etheric power to move any material object, and then they seek to find a young girl (or even a young boy, although he will have less power) who is just entering into womanhood, a young girl of from twelve to fourteen years of age, who has a lot of etheric energy which is undirected and is about to be channeled into womanhood. The poltergeist manages to obtain energy—etheric energy—from the young girl, and with that energy articles can be moved, for example, a chair can be overturned when no one is within reach of it.

It is not necessary for the energy source (the young girl) to be in the same room, although she must be within about fifty feet of the manifestation.

Poltergeists only do manifestations when humans are frightened. The elemental, who is always destructive, merely desires to terrify a human, and the more frightened the human becomes the more pleasure does the elemental derive.

POWER : Every living creature, whether human, or animal, or even vegetable, seeks power. In the forest the creeping plants of the ground move across the earth to the tallest tree. They grow and climb up and up to the topmost branches, where they derive extra power from the sunlight. The plant grows, and in doing so strangles its unwilling host. Think of ivy around an old fir tree; strip off the ivy and look at the deep scores in the bark of the tree.

The strong animal seeks to dominate those of his species who are weaker. His thought is that in dominating he has nothing to fear, for if others are afraid of him they will be afraid to attack.

Humans seek power through the misuse of money, or by self-styled importance. Others seek power by claiming to be high in some religious belief, and by telling others that there will be various tortures, or torments, or sufferings, unless the weaker person obeys the stronger.

Those who abuse power should remember this: Let the powerful man be generous to the poor and needy, for the cycle of life revolves like the wheel of a cart bringing riches to one and poverty to another, bringing happiness to one and misery to the other, and as the wheel revolves through life after life, with each life being as a spoke of the wheel, so the rich become poor and the poor become rich, and those who suffer now shall have happiness and those who are overjoyed without helping others shall know the pangs of misery, pain, and sorrow. Thus it is, let the powerful man be merciful, let him be helpful, let him bring help and succour to those in need that he in his time of need shall have help from others.

But the real power while one is on Earth is the power conferred by meditation. By meditating correctly we can obtain :

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1. Free access to the Akashic Record. This will give us a knowledge of everything that has happened in the past, not merely to us but to the whole world and worlds beyond. We will know, too, things which are happening at the present time, and if we have a reason for it we can see the Akashic Record of the probabilities of the future.

2. Telepathic communication with animals; a most rewarding experience; because animals have a high intelligence not realized by humans.

3. A knowledge of one's past lives, and the past lives of other people. A knowledge obtained by methods other than incursions into the Akashic Record.

4. Telepathic communion with those of equal spiritual stature, no matter in what part of the world they belong, and no matter if they be outside of this world.

5. Knowledge of the time of probable death which enables us to make sure that our debts are paid, and our conscience is clear.

6. Clairvoyance. An ability to see far distant places, to see happenings and the probabilities of happenings.

7. Meditation enables one to control matter. there is a power of mind over matter, and when we can do that we can do astral traveling, because astral traveling is a simple thing indeed.

PRALAYA: Scientists have just discovered what ordinary humans have known for centuries; humans and animals must have sleep after a certain number of hours, otherwise life cannot continue. Here is something which Eastern science has known for centuries—the whole Universe has to 'sleep' at certain intervals.

At long, long intervals the whole Universe sleeps, and that is called Pralaya. There are the various periods, according to Hindu belief, and after each cycle of those periods the Universe sleeps while fresh peoples are being 'designed' and fresh worlds are planned. Such things can be observed in the Akashic Record.

PRANA : There are two meanings to this. The first is that this is a Chakra connected with the cardiac plexus. This Prana controls the state and health of the heart. It is connected to that bunch of nerves in the heart which gives a shock to the heart muscle, and thus causes the heart to beat with a certain rhythm.

This form of Prana shows in the aura as a yellow-orange color which tends to become of a reddish hue in those who have very strong desires of the lower animal nature, such as excessive indulgence in sex or in food.

The second Prana is rather better known to the average person. It is connected with breathing and with breath control. We will not deal with it here, because in Supplement A at the end of this Dictionary we shall have a series of very

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safe, very healthful, breathing exercises.

PRAYER : People pray every Sunday and forget about prayer for the rest of the week, and then Christians laugh at Buddhists for repeating mantras. A prayer is a mantra, a mantra is a prayer.

The purpose of prayer is to wake up one's powerful sub-conscious, and make the lazy fellow work, make the lazy fellow get busy stimulating those parts of our body or mind which will give us the power to do ourselves what we pray that others will do.

When we pray the message is conveyed to our puppet master our Overself, and if our Overself thinks that that for which we have prayed is essential for the task at hand, then we may get some help in realizing our ambition. It has been observed that most people pray for material possessions and power, rather than pray for the good of others!

PROOF : It is a sad fact that so many people demand proof of everything. How do you know that there is a God? The answer is that you do not, not in terms that you could 'prove' to a materially minded audience. You have to take your belief in a God as a belief, you have faith that there is, and you cannot let it go beyond that while you are in the flesh.

How do you know that there is a 'next life'? How do you know that there is an astral world where we can meet friends and prepare plans for a better life? Unless you can do astral traveling consciously you must take that on faith also. People who have been to the 'Other Side' at will, and remember completely, do not have faith; instead, they have knowledge, they are aware of the certainty of that which previously was a matter of faith alone.

The Tibetan attitude towards 'proof' can be put in this way; That which is needs no proof. That which is NOT cannot be proved. Wherefore it is not correct to demand or to give proof. One of the most difficult things we have to fight against is this continual desire for proof. Continually demanding proof makes it impossible for us to really progress. Those who can produce psychic manifestations can rarely do so under alleged scientific test conditions, because the general atmosphere of suspicion, disbelief, and dislike, inhibits the higher vibrations which are necessary to the realization of such materializations.

So-called, self-styled investigators rarely have the qualities or qualifications to investigate the occult. People do not have to believe, nor do they have to disbelieve. All that is required is an open mind, and a desire, a sympathetic desire, to investigate without being biased.

PSYCHOMETRY: A person who is 'a sensitive' can finger an object and tell

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quite a lot about it. For example: A sensitive can pick up a stone on the shore of some lake or sea. Then by sitting down and letting the mind go blank, the subconscious can activate some para-normal senses so that the fingers can convey vibrations to the brain which form pictures. All life is electric and magnetic, and anything that has been touched by a person always has the mark of that person in future. It is like touching a piece of iron with a magnet; you will find that you have partly magnetized the piece of iron. A galvanometer, or even an ordinary magnetic compass, can detect the magnetism imparted to the iron by the light touch of the magnet.

In the same way, a person who can do psychometry can touch a stone, or a ring, or a piece of clothing, and can describe scenes in the past of that article. Such a person does not do it for self-gain, nor as a stage trick, but only to help others.

PURGATORY: This is not hell, it is nothing like hell. It is more like the Hall of Memories in the astral world. You may have a silver teapot. With a bit of use that silver teapot will have got tannin stains inside, and a few marks outside. Well, if you think of selling the thing, or giving it away for a wedding present, you take steps to remove the dirt.

In the same way, when some human or animal leaves this world there is a very short stay in 'purgatory' where the soul, or Overself, sees the mistakes committed in the life just ended, and there are some astral faces which go very red on such occasions!

This purgatory is not a punishment centre, it is not the local jail, it is not hell, and there are no devils who gleefully prod you with red-hot toasting forks. Purgatory is merely a place where you shed some of your conceit, some of your illusions. and where you face up to the fact that although on Earth you had loads of money, etc., and people were afraid of you, here it is quite different, you did not bring your money with you.

There is nothing to be afraid of in purgatory. It is quite a pleasant experience, really, to get rid of the dross picked up by living on Earth.

Q

QUALITIES: It is useless for any person to apply for a specialized job without having the qualifications necessary for that job. You would not apply to be a cook if your specialty was deep-sea diving. In the same way one has to have certain qualifications or qualities before one can make progress on the upward Path of evolution.

Among the qualities one must cultivate are those of stability; stability of

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purpose, stability of character, and stability of spirit. One must have the necessary incentive to give one the drive to pursue the much harder path of doing right, thinking right, acting right, and being right. Without drive, without the necessary incentive of restlessness, one is like a vegetable, and no matter how pure the vegetable may be it still does not climb upwards very quickly.

We have had two qualities, first stability and second incentive. The third quality is order. Unless one can maintain order within that complicated mechanism which is the human body then one cannot make progress. One must have order in one's acts and in one's spirit, one must have the conviction and the knowledge that one is doing 'the right thing.'

It is better to do one small thing well rather than to do a thousand things badly. One should act instead of idly talking, for useless talk inflates one's ego and leads one to a false evaluation of one's own virtues and vices.

QUERENT: This is 'the Enquirer.' One who enquires, one who asks a question, one upon whose behalf certain forms of divination are being practiced. One may be using the crystal or the tarot cards, and the person for whom one is using the crystal or the tarot cards is 'the querent.'

The attitude of the querent determines whether the divination shall be successful or not. If the querent is skeptical or downright disbelieving, or if the querent gives false information, then that person's subconscious is prevented from realizing the truth.

It should be remarked that the person—the diviner, if you wish—is not trying to catch the querent, the diviner is trying to help. It follows that a querent should be impersonal, free from emotion, and should put aside all fears and all self-consciousness, otherwise the attitude may weigh against the cards or against the crystal.

If, as an example, a young woman with things to hide tries to get a tarot reading she may erect an invisible barrier of thought in case her unfortunate past will be revealed. The barrier and that which she would conceal is indeed revealed to the clairvoyant, but the matter about which the querent is querying may be obscured. Tarot cards and crystals, capably handled, can help one, but one also has to help in one's turn.

QUEST: We come to this Earth in quest of knowledge, in quest of purification. We come that by suffering (and we get that!) the dross may be purified from our soul in much the same way that ores are clapped in a furnace and melted so that dross and slag are set aside.

An Overself may have certain desires. It is much the same as you wearing a

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suit of clothes which has a spot of dirt, eventually you send that suit to the cleaners where—in its own opinion—it gets badly treated; it is dipped in various solvents, knocked about, shaken out, and subjected to hot irons, but it comes back sometimes with the spot removed.

The Overself sends the messy bits of itself down to the Earth where, it is hoped, that by hardship the flaws will disappear. Quest is the search for purification of the Overself. Or, if you like ancient mythology, the search for the Golden Fleece, that which has no impurities; that which was clean and pure and spiritual.

R

RAGA: This is another word for emotion, for 'liking,' for pleasure. It usually arises from the memory of some pleasant object, or from an idea or a person. It is, of course, an abstract term.

There is another meaning for Raga, because it is a specialized form of Indian musical composition. Arising from the first form of Raga comes Raga-Bhakti, which is the spontaneous flowering of spiritual love. Usually it is caused by some intense and unexpected experience or emotion.

Another form of Raga is Raga-Dwesha, and that is the liking and disliking of people. We sometimes meet a person whom we like intensely at first sight, 'love at first sight' it is called; or we also have the converse—we see a person and we most heartily dislike that person at first sight.

These sensations are things which have to be eradicated by the developing person, because likes and dislikes, without apparent reason, are a sign of ignorance and a failure to succeed on a spiritual basis.

RAJA YOGA : Raja is 'Royal,' so Raja Yoga is often referred to as 'Royal Yoga.' It is one of the four main ways which enables us to return to the Great Overself. Raja Yoga trains the easiest angle? Have you a tightness in a calf muscle? And mankind to self-mastery. It teaches that one must not be dependent upon others but must master one's own difficulties oneself.

RECHAKA: This is the process of expelling all possible air from the lungs so that fresh air can be taken in when one is practicing various breathing exercises. We will not deal with it here because Supplement A is devoted to different forms of breathing.

RECREATION: Do you know what recreation really is? Re-creation, that is, creating anew. A person becomes dull and jaded by working too long at one particular thing. A person may be at a desk all day adding up columns of awful figures. At the end of the day the person looks 'dead on his feet,' but then he goes out and 're-creates' energy, that is, he obtains energy by engaging in a fresh form of

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exercise, or pastime, or work. Recreation is necessary if one is going to do one's best work in any particular line.

REINCARNATION : Reincarnation is the act of comi'g back to, this material world from the spirit world. The time sense on a material world and that of the spirit world is quite different, and so one can learn lessons much faster on a material planet than one can in the spirit.

People keep coming to Earth—or to other Earths—in much the same way as one goes to school; one leaves home in the morning and goes to school, where it is intended that one shall learn certain lessons. At the end of the school day one returns home.

As one works through one class one is promoted to another class until one has learned, in theory, all that the school can teach, and then one goes on to a higher grade of school, and from school to a college or university.

In much the same way one comes to this Earth, and then keeps coming back to the Earth to enter different 'classes.' When one has learned that which the Earth can teach one moves on to a different world, just as the adolescent moves on to a higher class at school.

RELAXING : It is essential that a person be able to relax, and few people can because they are too impatient, too anxious to get results without doing anything. One can relax anywhere. Sit down, slump down, in a chair.

Examine (mentally) your muscles one by one. Is your foot at the easiest angle? Have you a tightness in a calf muscle? And how about your back, are you really sitting in that position which it is no strain to maintain?

Examine yourself mentally area by area. Make sure that all your muscles are Slack-REALLY slack. Are you sure everything is slack? Then how about your face, why is your mouth pursed up like that? Why are your eyelids so tightly squeezed together? Relax! Relax your muscles. Imagine that you have just fallen out of an airplane and you are sprawled on the ground.

You would be relaxed then all right! If you can relax all your muscles so that you are not under constant muscular tension your health will improve. Try it!

RIGHTS : It is the right of all mankind to be able to travel along the Path of Spirituality. People do not usually realize that 'All men are equal in the sight of God.' In the same way, all souls are equal in the sight of God, no matter whether they be black, yellow, or white. It is known that there is no segregation off this Earth!

Too often 'rights' are limited by a form of communal law which—is intended

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to benefit only the members of that community. Tribal law was the same; tribes had laws which benefited only the tribe to which they applied. The stranger is always wrong. The foreigner in a country is always the one who gets the wrong end of the stick; the alien is always suspect, always misunderstood, always penalized. The alien is that which does 'not belong,' and thus is an object bereft of the sympathy and understanding of others.

It is said that 'Blood is thicker than water,' but until the parochial thinking people realize that the person of another tribe or community has equal rights, until the people of one country realize that people of another country also have a right to live, then there can be no real understanding or progress on Earth.

RISHI : This is a Saint, or a good-living person, or one who has mediumistic abilities. Usually a Rishi is a person who has in some way been responsible for the Sacred Scriptures of a religion. Rishi—an inspired seer.

rites : Rites are disciplines, and whether they be pagan rites or civilized rites depends upon whether you are referring to the other fellow or to yourself. The Catholic Church, as an example, has a very involved ritual, and in all countries where pageantry is used it is with the purpose of attracting people together, of holding them by this form of uniformed discipline.

Rites are things which cause one to have a certain frame of mind because in having a certain frame of mind one can be attuned to the reception of, or perception of, certain things.

ROSARY : Many religions use a rosary—a string of beads—so that the person who is saying prayers or mantras can, by fingering the beads, remember to say the prayers in a certain order or the correct number of times.

A rosary is merely an elementary form of calculator which tells the subconscious that a thing is being done in the right order, or in the right number. Fingering a rosary often gives a soothing effect to people and overcomes that age-old problem of 'not knowing what to do with one's hands!'

S

SADHANA : This is a word which relates to various spiritual disciplines. Sadhanas are especially four means of attaining freedom from desires. It is also part of Dama (see under Dama). The disciplines are freedom from lust and similar, and need not be detailed because this whole book is devoted to them!

SADHU: A holy man, maybe a hermit, but particularly a monk. A person who leaves a lamasery or monastery and wanders among the people is given the term 'Sadhu' in much the same way as among Christians a similar person would be called 'Father' or 'Reverend.'

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SAHASRARA : This is the highest of the physical centers of Yogic consciousness. It is the seventh, and although, as previously stated in this book, there are nine centers, only seven are named in the West.

Sahasrara is also called The Thousand-petalled Lotus, and a clairvoyant can see this emerging from the top of the head like a fountain of golden light, and all the 'petals' around the base are of every different color imaginable.

SAMADHI : This is a special state of being more than acutely aware of 'reality.' In certain stages, when a person has progressed far, one gets to a "super-conscious" state in which one is aware of divine realities, which cannot be proven but of which one KNOWS that they are true.

It is also a special form of knowledge in which one receives spontaneous enlightenment. A person can be pondering upon the meaning of a word, and one can have a sudden flash of revelation which gives instantly and unexpectedly the whole meaning of that which had been pondered upon.

SAMANA: At the centre of the solar plexus there is what is usually termed 'a vital force.' It is an emanation which can clearly be seen by any developing clairvoyant. The color is affected by the gastric secretions in the vicinity, and thus most times it is of a cloudy green, something like jade, or, when slight digestion is proceeding, it may be like a yellowish form of milk color.

SAMATWA : Tranquillity of temperament, placidity of mind, an entire absence of discontent, dislike, or antagonism. A state of mind where one is able to consider dispassionately, without bias or rancor.

SAMSARA: People come to the Earth in a cycle of birth, living, death, planning, and rebirth time after time in an endless cycle which remains endless until one progresses through every sign and every quadrant of the zodiac, and learns that which has to be learned,— learns that which liberates one from the ties of the flesh, and thus from the necessity of reincarnating.

SANCHITA KARMA : Many people regard Karma as cruel, relentless, implacable, but that is not so. People can have a lot of their Karma 'set aside,' that is, put in cold storage to see how the unlucky possessor manages. Then, if the person makes progress and honestly tries to help others, his 'stored Karma' can be forgiven him, for as you forgive others their sins against you so shall others forgive you the sins you have committed against them.

The God of all is merciful and just, but with a justness tempered and modified by compassion. No one born of Earth is ever called upon to suffer more than is his or her limit. No one ever has to 'pay back' that which would be crippling. Thus it is that stored Karma can be voided, bypassed, discarded, if the person

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being saddled with such Karma proves that he or she is worthy of forgiveness.

As an illustration let us assume that a person has been very cruel indeed in the past; Karma does not mean that a person has to suffer cruelty because of that, because if a person is reborn and strives conscientiously to atone by kindness, then the Karmic cruelty is discarded.

SANNYAS: This actually refers to a life of complete self-denial. It is usually said in the case of a person who has entered a lamasery or a monastery and who has dedicated the whole of progress unless he freely gives, unless he is willing to sacrifice that which he wanted for himself and give it for the good of others. This is the last of the four stages into which the life of an individual is divided.

There is a second meaning of Sannyas, and it is an initiation during which a person preparing to be a monk takes the final vows of complete renunciation and withdrawal from the world.

SARASVATI : Most religions have 'a Divine Mother.' There is a Divine Mother of the Christian belief, a Divine Mother of the Lamastic belief, and a Divine Mother as a consort of Brahma. Sarasvati is the Goddess of Learning and the Patron Saint of the Arts.

SAT: This in a Western term could be likened to absolute existence, or a pure Being not upon the Earth. It is the reality, the Overself, that which we shall become if we behave ourselves and wait long enough.

SATYA: This means truthfulness, and abstention from deceiving others. It is known as the Second of the Abstinencies. One must be completely truthful, completely honest with one- self, as with others, if one is to make progress.

SATYA YUGA: This is the first of the four-world periods. Various religions divide world periods into a certain number of years, and Satya Yuga, also known as Krita, divides the periods into 1,728,000 years.

SEANCES: It is surprisingly easy to get in touch with 'the Other Side.' It is surprisingly easy to get in touch with elementals who pretend to be one's dearly departed friend or relative.

There are certain people, not necessarily evolved, not necessarily good, not necessarily bad, but certain people who, through some quirk of metabolism, can raise their vibrations so that it approximates to the harmonic of a fundamental vibration of some entity in the astral world. It may be that the person, who is then called 'a medium' (a medium for communication), receives information from some person who has recently, or not so recently, left the world.

It is highly dangerous to use such messages unless the medium is extremely

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well known, that is, unless you know that the medium is beyond suspicion. By this it is not meant that the medium will necessarily cheat you, but she may not have the intellectual or educational attainments which will enable her to discriminate between that which is fraudulent and that which is genuine.

In general people who have passed beyond this life are far too busy to send senseless messages, they have a job to do, perhaps preparing for a fresh incarnation. So Aunt Fanny will not come back and remind you to water the flowers, or tell you that her long-lost Will is in the third drawer down of the old tallboy!

SHAKTI: Here again we have the Mother of the Universe. The Mother is the principle of Primal Energy. She is that which creates, preserves and ends the Universe. It is, also, the forces seen in the manifested Universe. The world here is a negative world, so the negative principle is the feminine principle. When we move beyond this world we move to a positive world, we move, in terms of esoteric lore, to the God-world. Here on Earth we are in the Goddess-world, the negative principle.

The powers which come from the Goddess principle are those to do with clairvoyance, clairaudience, telepathy, psychometry, and similar, and these powers also embrace those which are thought pictures which arise without thought activity.

A third power which comes from the female principle here, is the power of sound, the power of vocal expression, the power of composing music. It is a Hindu belief that one has to know of the grace of the God-Mother before the true aspect of God becomes apparent.

SHANTI: In lamaseries and Buddhist monasteries the word Shanti, which means peace, will be repeated at the end of a discourse. In Tibetan lamaseries those who are having a meal are read to so that their thoughts may be distracted from the merely physical aspect of food. At the end of the reading the Lector will often say three times, 'Om, Shanti, Shanti, Shanti.' It merely means that it is an exhortation to peace much as in certain Christian monasteries the words, 'Pax vobiscum' are repeated, meaning 'Peace be with you.'

SHATSAMPATTI: A person who is studying with an advanced Guru, with the aim of securing liberation from the lusts and desires of the flesh, will be taught in the main six things, which are :

1. Shama, which is the ability to remain tranquil and to direct one's thoughts, to control the mind so that the lusts of the body are set aside.
2. Dama. This is a system of Disciplines which enables one to control the body after the mind has been raised to a state when body desires can be exor-

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cised.

3. Uparati. This system teaches one not to desire the possessions of one's neighbor. It teaches one to become circumspect in choosing one's associates and one's possessions; it teaches one to be content with what one has.

4. Titiksha. This is the ability to endure cheerfully and patiently the difficulties which are thrust upon us by our evolving Karma.

5. Shraddha. Under this system one has to be sincere and honest with oneself and with others. One must tear away the illusions and the falsity which surround one. In Western terms it implies that one should cease to be a 'Walter Mitty.'

6. Samadhana. Here one is able to concentrate one's forces; one's abilities, to a single purpose. One is not turned aside by temporary distractions. Instead, one pursues a steadfast path straight ahead to secure freedom from reincarnating.

SHENG JEN : This is what the Chinese call a wise man, one who has studied much, a sage, a good man, one who can control others with kindness and maintain discipline by kindness rather than by force. From it we have

SHENG WANG: Which is an ideal ruler, one who has inner wisdom together with the ability to be a good ruler.

SHIH FEI : This is the opposites, right and wrong, truth and lies or errors. That which is correct and that which is incorrect.

SHIVA : This is a word with many meanings. In the Hindu trinity of Gods it means the God who dissolves us from the Earth, the power called the destroyer which releases humans from the earth-body. It is a 'God' venerated by Yogis who seek release from the flesh.

We have three forms, which is birth, life, and death. There is a 'God' which determines when we shall be born. There is a 'God' which supervises us during life, and there is a 'God' (Shiva) which gives us release from Earth in the form of death.

SIDDHA : This is one who has progressed through the various cycles of incarnations, and is now a 'Perfect Soul,' one who has not yet reached the stage of actual Divinity, but who is progressing and is therefore at the stage of semi-Divinity.

From this we have

SIDDHI: This means spiritual perfection. It also means that one has considerable occult power.

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SILVER CORD : Just as the new-born child is connected to its mother by the umbilical cord, so are we connected to our Overself by the Silver Cord. Just as the puppet is connected to the puppet master by a bit of string, so are we connected to our puppet master by the Silver Cord.

The Silver Cord has its name because, being composed of rapidly rotating particles of all the colors in existence, it appears to be silver. The myriad colors reflect to the clairvoyant as a pure bluish-white silver.

This cord is infinitely extensible, and it has no limitations. When a person is doing astral travel, the inner body separates from the outer sheath of flesh and floats away at the end of the Silver Cord in much the same way that you can let a kite up at the end of a cord. When the body demands the astral body, the latter is reeled in just the same way as a kite is reeled in.

Everything that we do on Earth is transmitted to the Over- self by way of the Silver Cord. Anything the Overself wants to tell us is transmitted downwards to the subconscious, where the information is stored until we want it, transmitted downwards by way of the Silver Cord.

When we come to death; then the Silver Cord thins and parts; just as a baby 'dies' to its mother when the umbilical cord is severed, so does the flesh body die to the Overself when the Silver Cord be severed 'and the Golden Bowl be shattered.' The Golden Bowl, of course, is the nimbus or higher etheric force which surrounds the head during life and departs at the moment of death.

SIN : What is sin? Sin is that which a group of priests at any time consider to be undesirable. Actually it is a rather meaningless term. At present procreation seems to be rather a sin, because it is stated that children are born in sin. How can they be? Without procreation there would be no race and no priests. 'Sins' include pride, covetousness, lust, anger, gluttony, envy, and laziness. These are the main sins, the parent sins, and all others derive from them.

Pride, of course, is only a misunderstanding of our abilities. Covetousness disappears when the coveted article has been obtained. Lust is another name for the sexual drive without which the race would not continue, and sex was held out in days of old as a reward by the priest for those who obeyed the priests.

Sex, in fact, now regarded as a major sin, used to be much favored by the priesthood for attracting the populace to the temples. The priests used to stage shows which would make anyone's eyes fairly stick out nowadays. The priests also used to make it a law that every unmarried woman in the land should once a year prostitute herself to any man who in the temple grounds offered her money.

Sin is that which has been adjudged by the priesthood to be something which

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can weaken their own force, weaken their own power. The best way to avoid sin is to rigidly adhere to the rule 'Do as you would be done by.' If you wouldn't like it to be done to you, then don't do it to anyone else. Do that, live by that, and you are safe.

SOUL: A much misunderstood word. It is our Ego, our Overself, our puppet master, the real 'I.' That spirit which is using our flesh body in order to learn things on Earth which could not be learnt in the spirit world.

SPHOTA: This is something, perhaps a thought, or some special sound (such as 'Om'), which makes the mind open like a blossom in the sunlight. It is something which stimulates our mind to unexpected awareness. It is that for which we strive upon Earth in order that we may become enlightened beings.

SPONGES : You may wonder what sponges have to do in a Dictionary like this, but there are many people who are just human sponges, they suck up information which remains as an undigested mass inside the brain. It is useless information. Human sponges are often 'do-gooders.' They know everything in theory, but they lack the application. They can only 'do good' in theory, they are not able or sufficiently evolved to really do anything to help.

Human sponges suck up information without obtaining any selfishness around them, and then wonder why the world does not bow down in veneration.

SRI : This merely means 'Reverend,' or 'Holy,' when it is used as a prefix to a holy personality or a sacred book. Otherwise it is used in much the same sense as English people use the word 'Esquire,' or the Americans use 'Mr.'

SRIMATI: A form of address prevalent in India. It is the equivalent of 'Miss' or 'Mrs.' or 'Senorita' or 'Senora.' There is nothing mystical, nothing religious about it, it is just a generic form of address for ladies with or without culture.

SSU TUAN : This is the four essentials to humanity :

1. Being 'human.'
2. Having the right sort of 'righteousness.'
3. Having a correct sense of propriety.
4. Having mature wisdom.

STAGES OF LIFE : There are four main divisions of life. The first:

1. A child has been born, and through experience it develops and learns. The whole faculties of the body are being developed and improved. At this stage the person is able to learn fairly rapidly and without great effort.

2. This second stage is a stage during which a person takes employment,

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and gets married. The learning here is enough to keep the job, to get promotion, to raise a family, and to make enough money in order to prepare for stage three.

3. In stage three the person has retired, or is about to retire. There is more cultural activity, and more time to devote to the things which have not been attended to before.

4. In the fourth stage one 'digests' the experiences of the lifetime, and is able to send impressions along the Silver Cord to the Overself of all the gleanings of the life to date. The Higher Self does not start to profit greatly until the fourth stage.

STONES: Stones are materials which can exert a very great influence upon us, upon our thoughts, upon our health, and upon our fortunes. Thus it is that at the end of this Dictionary there is a special Supplement (Supplement B) devoted exclusively to stones, their nature, their influence, etc., and it is advised that you carefully read Supplement B.

SUBCONSCIOUS: The subconscious has the greater part of one's make-up. We are only one-tenth conscious, and nine-tenths subconscious. The average human is not able to tap the knowledge of the subconscious, but when the average human ceases to be average and becomes an Adept, the whole of the subconscious can be examined for knowledge, and everything that has happened in human life is contained within the sub-conscious.

SUBTLE BODY : The Subtle Body consists of seventeen complete components. They are :

1. Sight. 6. Tongue.
2. Hearing. 7. Hands.
3. Smell. 8. Feet.
4. Taste. 9. Organ of Excretion.
5. Touch. 10. Organ of Generation.

The other seven include various items such as breath control, digestion control, mind, and intellect.

SUSHUMNA: When the Kundalini becomes awakened it passes through the centers of consciencious which are actually located in the Sushumna. The Sushumna is a channel in the subtle body which is straight through the interior of the spine. It starts right at the bottom of the spine and goes right up to the top. The spine in effect, then, is a tube, the hollow part of which is the Sushumna.

Outside the Sushumna are two other channels; the one on the right is the

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Pingala, and the one on the left is the Ida. They coil upwards and later unite. These three channels give rise to the Trinity which is common to most religions.

SUTRA : This is a terse sentence containing a general doctrine. It is a system whereby much truth is compressed into little space. In the East the Vedanta and Yoga Sutras are the best-known illustrations.

SVAHA: This is a mantra uttered after a prayer or during parts of a religious ceremony. It means the same as 'Amen.' In other words-'So be it!'

SWADHISHTHANA CHAKRA: This is located around the area of the reproductive organs. It is in the shape of a Lotus containing six petals. In a poorly evolved, lustful person, the color of the petals will be a very dark-brown red, a most unpleasant color indeed. As the person becomes more evolved, the brownish part of the red disappears and becomes brighter red.

When a person is evolved the color changes to orange-red, and the greater the degree of spirituality the more yellow there is and less red. There is a hollow centre to the flower in which appears radiations, the exact form of which depends upon the state of evolution of the person to whom it is attached.

SWAMI : This is much the same as a Guru. It is a Master or a Spiritual Teacher. It is used preceding the name of the person—Swami So-and-So-and is merely the same as 'Professor' 'Holiness,' or similar. It is a title which is given when one has reached the stage at which it is deserved. If you want to be very respectful to a Swami you will call him Swamiji.

T

TAI CHI : The wise men of China used Tai Chi to indicate that to which we return upon leaving this world. It is the Ultimate, or the end of all things incarnate. It is reunion with one's Overself, and a state which upon Earth one can only liken to 'bliss.'

TALK : It is a sad fact that so many people talk too much, and about things of which they have no knowledge. People get hold of 'half a story,' and they immediately rush away to their nearest and dearest and make a story and a half out of it, and complete fiction at that.

People should be like the three wise monkeys, see no evil, hear no evil, and say no evil; people should be like the wise old owl who believes that those who talk least hear most. Most people emit a torrent of sound like the falling waters of Niagara Falls, they babble, they drivel, they open their mouths and let all their rambling, unsorted, senseless thoughts come pouring out in a cacophony of unrelated sound, discordant sound, too.

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When a person is talking, a person is not learning, and if a person does not learn, well they come back to this Earth until they do learn. The best thing that most people could do would be to put a sticking plaster over their lips, and keep their ears wide open.

TAMAS: This is inertia, laziness, prejudice. It is that which enables things to maintain a constant form. When we go to the cinema, or when we look at television, we are suffering from static inertia, and without static inertia we— should not be able to see the intermittent flickering pictures of the cinematograph film or of television. In the eyes this static inertia could be termed residual ocular memory. A person who is lazy or sluggish is a 'Tamasic' person.

TANMATRAS: This is actually five fundamental principles which correspond to the senses of touch, sight, hearing, taste, and smell, which we have with us while we are in the conscious state and which correspond to air, fire, earth, ether, and water.

TANTRAS : Tantra applies to any of the writings or scriptures connected with the worship of Shakti. The purpose of Tantras are to give one a philosophy or discipline which enables us, through their correct practice, to obtain liberation from ignorance, liberation from rebirth through direct knowledge.

TAO: In the days before the Communists upset the human values, Tao was 'The Way,' the Principle, the Truth. Tao is that which shows us how to proceed, shows us the path which we must follow. It teaches us, in essence, to take 'The Middle Way.'

TAPAS : This is something which the aspirant Yogi has to do every day. It is a form of body conditioning. One has to do certain breathing exercises, one has to have certain mental disciplines. Discipline makes the difference between a proud army and a rabble; discipline makes the difference between a genuine Yogi and a genuine fake!

Some people are not able to discriminate between truth and fiction. The latter go in for all sorts of absurd exercises, far beyond anything that is necessary or desirable, and they spend so much time flinging their arms and legs about, and getting in weird and unnatural positions, that they have no time or energy left for SPIRITUAL development.

TARA : I must put in this word as a tribute to Ireland! Ireland has ballads about 'The Halls of Tara,' wonderful songs relating to history of long bygone days. In the metaphysical world, Tara means 'The Savior,' but in this case the Savior is the Divine Mother who was the Consort of Shiva.

TARAKA : This is actually a centre between and in front of the eyebrows,

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and if a pupil is meditating correctly he or she will be able to see, or sense, a light in front of and between the eyebrows.

TAROT : This is a pack of cards, seventy-eight cards in all; and the Akashic Record says that these cards contain the knowledge of the 'Book of Thoth.' The cards contain—for those who can read them!—all the knowledge of past history, but nowadays they are also used for divination.

Tarot cards are shuffled, and one's subconscious magnetizes certain cards in much the same way as a piece of ebony, when rubbed, can attract a piece of tissue paper, or in the same way as a piece of magnet can attract a piece of iron. The subconscious, which is nine-tenths of us, exerts a magnetic influence through the etheric, and so certain cards are subconsciously selected. Tarot cards, in the hands of a genuine person, are genuine, and they are quite infallible.

TAT TWAM ASI : In a lamasery the students have to meditate on 'That,' which, of course, is the Overself, and they have to be able to distinguish 'That' from 'This,' the latter of which is the manifestation. When the students are able to distinguish between 'That' and 'This' they are able to say with truth 'Tat Twam Asi,' which means 'That, you are.'

TE : A Chinese word relating to virtue. Virtue, of course, has to be moral, but Te also relates to power in all senses of the word. You can have power for good and power for bad, but Te most often refers to virtue and power used for good.

TELEPATHY: Telepathy is the art, or science, or ability, whereby we pick up and understand the brain waves of others. Just as a radio station broadcasts a program, so does the human brain—also a form of radio station—broadcast the thoughts of the person to whom the brain is attached.

Thought is an electrical impulse, or series of impulses, and thought radiates everywhere just as does the program from a radio station. So any person with training can become telephathic, that is, they can 'tune in' to the thoughts of another person, and can also inject one's own thoughts into the receptive areas of another person.

TELEPORTATION : This is a little understood science in the Western world; teleportation is the art of sending a material object by thought to another location. A poltergeist, for example, can pick up a large object such as a chair, and cause it to move violently across a room.

In the Far East, suitably trained lamas can cause a heavy, material object to be transported by thought to another location. Gravity, which gives a thing apparent weight, is merely a magnetic attraction between the object and the core of

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the Earth.

Under certain conditions the magnetic attraction can be lessened, or entirely removed, so that the material object becomes less heavy or actually without weight. This process is adopted when an article is being teleported. It is also a system in use during levitation.

TIEN LI : This is Divine Law, the Law of 'Heaven.' The Law of that place to which you go when you leave this world.

TIEN TI : This is the origin of life, the Universe, everything. It is 'All-ness'; that which is and which always has been.

TOUCH STONE : Centuries and centuries ago, when the world was a much wiser place than it is now, before the age of aspirins and various tranquilizing drugs, the priests and wise men had methods of calming a person who was nervous or irritable, or in some way 'off color.' They made 'Tranquilizer Touch Stones.' These very special stones were shaped in a particular manner so that, by gently rubbing them, one could obtain a pleasant tactile impression which soothed a troubled mind, prevented one from having ulcers, and bad temper, and hysteria. You may like to read more about this under 'Stones.'

TRANCE : A real trance is the condition when the astral body willingly vacates the physical body in order that the former may witness some occurrence which can be reported back to some person through the Silver Cord and the physical body.

At times a person of mediumistic capabilities will be willing to have his or her body used by some disincarnate entity who wants to give a message. In such a case the medium sits in a position of repose, and wills the astral body to depart from the physical body. Then a discarnate entity can catch hold of the Silver Cord and cause the physical body of the medium to give a necessary message. After the message, or whatever it is, is finished the discarnate entity relinquishes the hold, and the astral returns to the physical of the medium.

Untrained people should never dabble in trance work, nor in seances, because it can have a very harmful effect upon the health. It is safe under certain conditions, but only under trained supervision.

TRETA YUGA: As we have said previously in this book, world periods are divided up into different phases. Treta Yuga is the second of four-world periods, and this one is of 1,296,000 years.

TURIYA : This is the fourth state of consciousness. It is not connected with waking; or dreaming, or dreamless sleep; instead it is a form of being super-conscious. One reaches such a stage when one is correctly meditating, because then

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one gets beyond thought, beyond wisdom, and into a state which is almost the equivalent of astral consciousness. In the Turiya state one experiences things not of the Earth.

TYAGA : This is the absolute renunciation of possessions and, what one might term, social activities. One who has given up or renounced all possessions, such as a hermit or a recluse, is known as a Tyagi—a man of renunciation. So—Tyaga is giving up possessions and social activities, and Tyagi is the man who has already given up possessions and social activities.

U

UDANA : This is a centre which conveys the automatic commands to operate the chest muscles. That is, it is our breath control centre. Actually, it is the bluish-white light which emanates from the pharyngeal plexus. The clairvoyant, as just stated, sees this as a bluish-white light.

UNMANI : This is the stage when we are out of the body, that is, when the astral body is withdrawn from the physical body, such as during astral travel or during a trance, we are said to be in a state of Unmani.

UPADANA: This is the material from which all things are made. Everything is made from a substance corresponding to the state of the thing which is made. A silver pot is made of silver, a glass window is made of glass, a human is made of flesh and bones, and nothing can change the fact that a human is made of flesh and bones. That is 'the Upadana.'

UPADHI: This is the ignorance which the Overself imposes upon the human in the flesh. It would be most unsatisfactory if all humans, irrespective of their progress, could remember all their past lives. Those who had been princes would be dissatisfied if they remembered their princely reign when they came back as an impoverished peasant, and the one who had been a peasant would feel a sense of inferiority possibly when reincarnating as a prince: Thus, it is that before a human soul incarnates he or she 'Drinks of the Waters of Forgetfulness' before awakening to consciousness in the body of a baby.

It is a wise provision that those who are incarnating normally forget (while in the flesh) what they have been in the past, although such knowledge is available to them when they get to the astral world by way of astral travel, and so can consult the Akashic Record.

Sometimes Upadhi is given an 's' and becomes Upadhis, and in that case it refers to the whole man upon the Earth and out of the body. It refers to his three bodies—his three basic bodies— which are:

1. The causal body.

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2. The subtle body.

3. The gross body.

UPANAYANA : When a boy is training to become a monk of the Hindu faith he takes 'a Sacred Thread,' a symbolical ceremony during which the boy vows to observe certain virtues, which are :

1. Absolute purity.

2. Absolute truthfulness.

3. Absolute self-control and self-restraint.

Compared to the Christian belief, it is much the same as
'being confirmed.'

UPANISHAD: These are certain books which constitute the philosophical portion of the Vedas. These Sacred Scriptures deal with the more mystical matters, and the nature of Man and Man's Overself.

There are one hundred and eight Upanishads (a hundred and eight is a Sacred Number in Tibet). The chief ones are :

1. Isha. 6. Mandukya.

2. Kena. 7. Chandogya.

3. Katha. 8. Brihadaranyaka.

4. Prasna. 9. Aitareya.

5. Mundaka. 10. Taittiriya.

The Upanishads brought to a close each of the four Vedas, and so they had at the end of Vedas the word 'anta' meaning end, thus becoming 'Vedanta' which means 'the end of the Vedas.'

UPARATI : This is for which we must all strive; the end of all personal desires.

V

VAIDHI BHAKTI : Devotion to one's God, particularly when there is observance of much ritual and ceremony, is known as 'Vaidhi Bhakti.' It frequently leads to an almost hypnotic state of devotion to one's God.

VAMACHARA : In days of long ago the priests used 'Wine, Women, and Song' in their rituals. Sometimes in Western religions, particularly in Greece and Rome, such undoubted attractions were used to lure male worshippers to the

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temples where they would pay greatly for spiritual and other comforts. In the East the use of 'Wine, Women, and Song' was for the purpose of teaching the religious follower to obtain freedom from passions. It was intended that he should see the influence of the Holy Mother in all objects and all actions; it was intended that he should see in all women, not merely an object of sexual attraction, but the symbolical representation of the Consort of God—the Holy Mother which is common to all the great religions of the world.

In the East when it was found that such demonstrations aroused the wrong passions, the whole thing was outlawed, possibly to the great regret of certain of the adherents!

VASANAS : These are habits, or tendencies. In quite common language, a man smokes a cigarette; the more he smokes a cigarette, the more he wants to smoke other cigarettes, so that in the end he becomes a chain smoker. Just as cigarette smoking should be overcome, so should other undesirable habits or traits which keep one Earthbound, Earthbound while in the flesh, and Earthbound while in the astral.

Vasanas are often regarded as desires, but that is an incorrect translation. They are habits which lead one to suppose that one has certain desires, whereas they are merely habits, and can be overcome.

VEDANTA : As we discussed under 'Upanishads,' Vedanta is merely the end of the Vedas. Upanishads ended each of the four Vedas, thus becoming termed 'the Vedanta.' Vedanta is now loosely termed a philosophy based upon the Yoga of Knowledge of the Vedas.

VEDAS : This is the origin of Indian religions. Special books dealing with high mystical functions of the human body and the human Overself. The Vedas are a source of inspiration which was in existence centuries and centuries before the Bible and before the Alkoran.

VICHARA: Various Vedanta schools order that their adherents shall engage in very serious thinking. It is necessary for a person to be able to think of, about, over, and around a subject.

It is also taught that thinking is not knowledge. Thinking is one of the drawbacks of the human body, for when knowledge IS thought is NOT.

VIDEHA: During life upon Earth, and during life on the astral world, we are normally in a state of growth, we are learning all the time. But we can also withdraw from continual learning so that we can 'ruminate' on the knowledge which we have so far gained. We can stop by the wayside and have a rest from the hardships and difficulties of learning. We can turn over our memories like turning over

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old things in an attic to see what needs to be kept and what needs to be thrown away.

People who are becoming aged often have what is termed 'a second childhood.' They live over past memories, they live in the past more than the present, they can turn back the clock of memory to see again all the incidents of their long life. Videha is sometimes used to indicate Devas, who, of course, are humans who have secured liberation from reincarnation.

VIDEHAMUKTI : This refers to the state during which one is able to secure liberation while out of the body. While out of the body one can move wherever one will at the speed of thought, but it must always be remembered that when one is in the body one is able to attain to experiences which cannot be realized when out of the body. We come to the Earth, and to other planets, and incarnate, that is, we come to a flesh body to learn lessons which cannot be learned while in the spirit.

VIDYA: This merely means 'knowledge.' There is nothing occult, nothing strange about it. It is just another word in another language for our good old 'common or garden' term, 'knowledge.'

VIJNANA : This is what one gets after years and years of study, which is a very high realization and spiritual appreciation of the God of all, the God who is above the Overself, the God who really is.

VIKALPA : This is one of the five kinds of ideas which exist in the lower mind. It is a form of imagination. We can have a thing existing 'in the mind,' and 'in the mind' it can appear to be very real to us. That is Vikalpa.

VIPARYAYAS: These are thoughts which come to one and which one immediately recognizes as false information supplied by the subconscious. As an illustration, let us say that if one were to say that the streets of London were paved with gold it would immediately be recognized as false information.

VIRAT: This is the Manu who is responsible for this whole Universe. While on Earth one might say 'God,' but it is not God, God is a different Being altogether. Virat is the Spirit of the Universe.

VISHUDDHA: This is the fifth of the seven commonly recognized Yogic centers of the body. It is the 'Lotus' at the level of the throat. It has sixteen rays with a lilac color edged with red. This particular Chakra is connected with the will-power of the human being.

VRITTI : This is a thought-wave in the mind which swirls and swirls around something like a whirlpool, and leaves one in rather a state of turmoil until one does something about it. It is not a direct thought which comes, and is gone, but it

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is instead a thought which persists until some definite action be taken.

VYANA: This is a special source which supplies energy to the whole body. It is connected particularly in the male with the prostate center and excessive sexual activity depletes the Vyana. It is because of this that so many 'Masters,' who really are not at all, say that no one should have any sexual interests whatever. That, of course, is completely absurd. They might as well say that there is only black and there is only white, and there is no other color whatever.

Sex, properly channeled and of a pure type, can send great power for good through the spinal channel, and can energize the highest centers connected with the spirit. Depending upon the development of the person, the color of the Vyana, which appears at around the prostate area, is from a dull brownish-red to a very pale rose.

W

WALL-GAZE: Buddhist monks, when they are meditating, try to sit looking quite blank, they try to have no expression, they try to be completely immobile, and so it is often stated that a monk has a gaze as blank as a wall!

WU HSING : This is a Chinese term for what they termed the 'Five Elements.' They are:

1. Earth.
2. Fire.
3. Metal.
4. Water.

WU LUN: The Chinese sages believed that there could be five basic relationships, and that all other relationships sprang, or were derived from, the five main branches. The relationships were :

1. Between the King and his subjects.
2. Between father and son.
3. Between the husband and the wife.
4. Between brothers.
5. Between friends.

X

X as a letter is not prolific in the world of metaphysical terms, and it is mentioned here merely for the sake of the completeness of our Dictionary.

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The X, however, has great significance in the occult world. It is used in the form of a cross to denote suffering, as we shall see later. It is also used to denote that which is radiating in all directions at once as opposed to a point, or dot, which is self-contained and is 'indrawn.'

The X relates upon the terrestrial plane to all points of the compass, North, East, South, and West, but when used in the esoteric sense it indicates that we have to give 'in all directions' to those who are worthy of our gifts. We must show others that which they desire to be shown, and that which they are ready to learn. We must help them and guide them, but only when it is clear that they are ready for such help and guidance.

A decorative and esoteric form of 'X' was known as the Swastika, and this must not be confused with the crooked cross of Nazi Germany which relates to treachery, warfare, and all that which is indecent and impure. The true form of Swastika—merely an alteration to the letter 'X'—has its projecting portions going the opposite way to that of the crooked swastika, which is as it should be because the crooked swastika is evil and the true Swastika is pure and beneficent.

The letter X is often used to 'mark the spot,' and as a form of signing by those who are unable to write. The X is also used in a different form, or different stylization of form, to denote suffering in Christianity as previously stated. In addition, you will no doubt be aware, the X is used as an honorific abbreviation for the word 'Savior,' and then it becomes 'Xavier,' or derivations from that. The honorific form is used because the parents of many people who are christened 'Xavier' feel that it would not be complimentary to use 'Savior.' Thus the 'X' is regarded as a satisfactory and acceptable substitute.

There are two symbols which may be of interest. One is the point of light blazing like a star, which can indicate the One Within. The other is the symbol which is an X with small projections at the extensions of the arms which are shown rapidly rotating, and indicates the progress which has to be made.

Y

YAMA : Yama is self-control. It indicates that one has abstention from telling lies, abstention from stealing, abstention from greed, and abstention from lustfulness. It is also termed one of the Eight Limbs of Raja Yoga. It is, in fact, the first of the Eight Limbs.

YI : The actual meaning of this Chinese word is righteousness. We would all, no doubt, prefer to do many things if there was some profit attached to it, but Yi is that which we should do without thought of profit.

YIN YANG : This is the whole force of the Universe. The Yin, which is passive

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and female and negative, and the male (the Yang) which is positive and continually assertive.

IT is ridiculous to say which is the most important, the male or the female, they complement each other, they contrast with each other, they are absolutely dependent upon each other. We cannot have a battery unless one end is negative and the other end is positive; we cannot use a battery which has a positive terminal only, it is an absolute impossibility. Thus, a woman is quite as important as a man, and a man is quite as important as a woman. The 'battle of the sexes' is a ridiculous thing which should be ended by an explanation of the dependence of each upon the other.

YOGA : The actual meaning of this word is union, or joining, or yoking together. It is the union, or linking, or joining of an individual soul with the Source of all Goodness. It is also used (Yoga) to indicate various methods by which it is claimed such unions may be effected.

It must be made very clear that one can attain to such a state of union without knowing how; those who pry, and probe and fidget about, trying to obtain 'proof' of that which cannot be proven are merely delaying their own path, and until they can get a little bit of sense, or a little bit of enlightenment, they will not make much progress.

YOGI : A person who practices Yoga is usually known as a Yogi or Yogin, but if it is a female, then the female version of Yogin is Yogini.

YU WU : A state of 'being' and 'non-being.' The state of being in the world, of the world, out of the world, and not of the world.

Z

ZEN : This is a particular form of 'mental stillness.' It is not a religion, but a system of living. It is a method of attaining complete release from anything in this, the material world. Zen depends chiefly on stopping the flow of 'mentality' by blankness of expression, blankness of desires, and blankness of thoughts, so that one is then able to experience and develop intuition.

Students of Zen meditate a lot, and success is achieved when is stopped.

In connection with this, it is worth mentioning that one of the biggest drawbacks to the human entity is reason. Reason, and particularly faulty reason, prevents one from perceiving the True Reality.

Humans often scoff at the intellect of animals, claiming that animals do not have reason, and that is correct. Animals have intuition, they have the ability to perceive a thing is so when not even the greatest reason-workers of humanity can

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get the same results.

The whole object of certain forms of Eastern study is to suppress, or destroy, or control 'reason' to let the true nature of the Overself show through and profit. But that cannot be done while Man is striving and scrabbling in the dirt for a few bits of grubby paper called 'money' which are of use merely upon the Earth. Again—Man has never yet, and never will succeed in taking even a single penny or a single farthing into the realms of Spirit.

SUPPLEMENT A

BREATHING

BREATHING is the most essential of our functions. Without breath we cannot exist, because it takes breath—containing oxygen and other gases—to activate the brain and keep it working. But our manner of breathing is the coarsest way we can possibly use 'air.'

We have to know something about breath control before we can go to deal with any form of exercise.

Have you heard two people whispering, and you feared that they were whispering about you? What did you do—how did you listen harder? Now think of this carefully—YOU HELD YOUR BREATH, because instinctively, or through experience, you knew that in holding your breath you would somehow be able to hear better. That is so, is it not?

Again, suppose you cut yourself, or, if you prefer, imagine you have sustained one of those painful grazes which one can obtain from a fall on rough concrete. What do you do? Think of this carefully—YOU HOLD YOUR BREATH! You find, by instinct, that if you hold your breath there is less shock, there is less pain, but as you cannot go on holding your breath indefinitely you feel pain when you breathe normally.

Have you ever watched strong furniture removal men when they are confronted with a heavy object which has to be taken away? What do they do? They first look very glumly at the object to be lifted, then they dolefully rub their hands together while they take a deep breath—and THEY HOLD THEIR BREATH while they are actually lifting the heavy article off the ground.

Instinct, or experience, or whatever you like to call it, has taught these furniture removal men, and in fact anyone who has to lift weights, that if they take a deep breath and hold it, lifting becomes much easier.

Does your work necessitate deep thinking? Do you have to ponder upon a matter—work out some form of solution? You DO? Then no doubt you will have

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noticed that as you think more and more deeply your breath becomes slower and slower. An Adept who is deeply meditating breathes so slowly, so shallowly, that one has difficulty in knowing if he is breathing at all, and those people who are buried in the earth can suspend their breathing so that one breath might last for several hours!

Breath—air—is essential to us. Air contains prana, but prana is not a matter which the student of chemistry can shove into a test tube, or heat in a retort, or look at through a microscope.

Prana is a different thing altogether. One might say that it exists in a different dimension, but it is absolutely essential for the maintenance of life because it is the universal energy of EVERYTHING. It is manifest in everything that we can think of, and yet humans use prana in the coarsest possible way when it is breathed carelessly, clumsily.

Prana stimulates our thoughts. Without adequate prana there can be no thought; without adequate prana there can be no healing, because for the latter prana is quite essential. A 'healer' is a person who can transfer his or her own excess prana to a sufferer. The area of its storage is in the solar plexus. The more prana we have succeeded in storing the more dynamic we are, the more vibrant with life force, the more we make an impact upon others.

There is no point in going into details about the ten Nadis, and how prana moves through them. We have dealt with such things and about Ida, Pingala, and Sushumna in the preceding portion of this book. Instead, we want to have some elementary exercises which cannot hurt us, but which can do us a tremendous amount of good.

First of all—how do you breathe? There is more than one system, you know. As an illustration, sit comfortably, preferably on a hard-backed chair, keep your spine erect and your head facing forward. Relax as much as you can while maintaining that erect posture. Now take a deep breath, a long breath; allowing your lower abdomen to swell out, but without inflating your chest or raising your shoulders. You have to keep your chest as it was and your shoulders as they were, the deep breath is taken by letting your diaphragm sag downwards, so that only the lower abdomen swells out. This is 'lower breathing,' and if you do it properly you will find that your ribs and intercostal muscles do not move. Remember that, will you? This 'lower breathing' is the first of our exercises, so let us call it System Number One.

When you have done that, try another method. Take a deep breath while preventing your diaphragm muscle from moving. This time, breathe with the aid of your ribs and your intercostal muscles. Take a really big breath; you will find

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that now your chest is expanding, but your abdomen remains quite normal—unexpanded.

In this exercise you will observe that you have chest expansion instead of abdomen expansion. This method is termed 'middle breathing.' We called the other system—System Number One; so this time we will term it System Number Two.

There is yet another system and we will deal with it now. You are still sitting erect, still with your head facing forward. Draw in your abdomen slightly, as if you are trying to 'suck' it up towards the chest. Now, with your abdomen contracted take a deep breath while raising your shoulders and keeping your ribs and intercostal muscles as still as possible. This is a completely different type of breathing, one in which the upper portions of the lungs become well ventilated. We will call this system, System Number Three.

System Number One enables you to take in far more air than the other systems. System Number Three proves to be the least efficient of the lot, with Number Two coming in between. The best way to breathe is that using all three types. You start by slowly taking in air by swelling out the lower abdomen, and keeping your shoulders still and your ribs rigid. Next you swell out the chest using the ribs and the intercostal muscles, and at the same time you raise your shoulders and force them back. This fills the whole lung area and prevents pockets of stale air which lead to asthma, voice complaints, and often to lung congestion. It is an easy matter to practice this type of complete breathing, but you must remember that breathing in is only half the battle. When you breathe out—exhale—your shoulders should sag, your ribs should close in, and your abdomen should push up to squeeze as much stale air as possible from your lungs. Until we have this clear—until you can get rid of stale air and take in fresh—it is not possible to go farther in obtaining the optimum amount of prana. Presumably you have practiced by now so—let us go a little farther.

We have to remember that breathing consists of three steps:

1. Breathing in.
2. Retaining the breath.
3. Exhaling all the breath.

There are various 'ratios' which enable us to achieve certain objectives. That is, we should breathe in for a certain period of time, then we should retain that breath for a certain period of time before exhaling over a certain period of time.

Let us look, then, at 'ratios.'

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RATIOS : As probably everyone knows by now, the lungs are like sponges inside a sponge bag. If you fill the lungs with air the oxygen is taken into the blood, and waste gases from the blood pass back into the lungs and become lodged in some of the deeper sacs of our 'sponges.'

We need to exhale for twice as long as we inhale because it may be taken that it needs twice the time to get the impure air out of the lungs. At the same time we should squeeze out as much air as we can.

If we do not completely exhale, then we cannot get full lungs of air on the next inhalation, and the incoming air will be contaminated by the stale air (like stagnant water in a pond) in the deeper sacs.

Stale air lets bacilli remain undisturbed, and so the lungs can be affected by TB, which is not so easily the case if one breathes deeply and exhales completely.

The ratio of one unit in and two units out should be adhered to. As an example, breathe in for four seconds and breathe out for eight seconds. With practice you can breathe in over a much higher time and breathe out over twice that time. We have seen that the average input ratio is one to two. Now let us look at the next step.

How long should we retain our breath? An average time is four times the amount of seconds it took you to inhale, or twice as long as it takes you to exhale. So on our former illustration you should breathe in for four seconds, retain the breath for four times four seconds, that is, sixteen seconds, and breathe out over twice four seconds, that is, eight seconds. So we have—breathe in for four seconds, hold your breath for sixteen seconds, and breathe out for eight seconds.

Naturally, this is just an illustration, just an example, for soon you will want to hold your breath for longer and have some different ratios, but we will deal with that all in its turn. You should keep before you, though, this thought; if you breathe irregularly, you are irregular in the mind. When your breath is steady so is your mind. As you breathe, so are you.

Now we will have some exercises which it is KNOWN will be of great help to you if you will carry them out conscientiously. To save time and paper, and all that, let it now be stated that for all these exercises you should be sitting comfortably. If you are young, and have some practice in such things, you may like to sit in the Lotus Position, or sit with your legs crossed, but all that matters really is that you sit so that you are comfortable, never mind about the exotic things, just sit comfortably; keep your spine erect, and your head (unless specifically told otherwise) facing forward.

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We shall have to have some period of time—some unit—and just as in the old days of photography people used to count off seconds. ‘Kodak One, Kodak Two, Kodak Three, etc.’ (free advertisement for Kodak!). We can use ‘OM One, OM Two, OM Three,’ and so on.

Here is the first exercise. Remember, you are sitting on a hard chair with your spine erect and your head facing forward. Take two or three deep breaths—just take in the breath, hold it for about a second, and let it out. Do that two or three times.

Now—put a finger against your right nostril so that you cannot breathe through that nostril. It does not matter which finger you use, or even if you use your thumb, the whole purpose is to close the nostril so that it cannot be used.

Inhale through the left nostril to the mental count of ‘OM One, OM Two, OM Three, OM Four, OM Five.’ Then exhale through the left nostril (be sure that you keep the right one tightly closed) while doing the ‘OM’ count ten times. In every case such as this the breathing out time is twice that of the breathing in time, that is a fixed rule.

Repeat this twenty times, that is, breathe in through the left nostril, and exhale through the left nostril twenty times, breathing in over a period of five ‘OM’s’ and breathing out over a period of ten ‘OM’s.’

After that just sit still for a few moments, and see if you do not already feel quite a lot better, and remember, you are just starting! The second stage comes next.

You have just had your right nostril closed, so now you do the same thing but keep your left nostril closed. Again, it does not matter which finger you use, or even which hand you use. Proceed exactly as you did when breathing through the left nostril, take exactly the same amount of time, and do this breathing through the right nostril for twenty times as you did for the left.

You must breathe as silently as you can, and you must take what we term the complete breath, that is, using your abdomen, using your chest muscles, and raising and throwing back your shoulders. You have to get in as much air as you can, and you have to get out as much air as you can. After these exercises you will have no foul or stale air left in your lungs!

This first exercise should be carried out for two weeks. You can slowly—very slowly—increase the time of inhalation and exhalation, but do not do anything which strains you or tires you. You must ‘make haste slowly.’ If you find five seconds in and ten seconds out is too much, then make it four, or even three, seconds in, and eight or six seconds out. These particular figures are given merely as

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a guide, you have to use commonsense, and you have to suit yourself. If you start with a smaller time, then you will make progress but you will take rather a longer period over it, while being much, much safer.

Observe particularly that in the above exercise you do not retain the breath; that is done for a special reason, because this exercise is designed to make the nostrils accustomed to breathing properly. So many people breathe through the mouth, or through one nostril, and the exercise given above is a form of training process first.

We suggested that you should do this exercise for two weeks or so. If you take two weeks, three weeks, or four weeks it does not matter, there is no hurry, you have plenty of time, and it is better to do a thing slowly and properly because rushing through does no good. So now, after two, or three, or four weeks, whatever you like, let us get on to what is known as the alternate nostril breathing.

Remember how you have to sit? Well, it should be second nature by now! You are sitting, then, on a hard chair with your feet together, your spine erect, your head level, and your gaze straight forward. So you start now by closing the right nostril while you breathe through the left. Hold the breath a moment while you close the left nostril and exhale through the right nostril, that is, in this case, you are breathing in through one nostril and out through the other.

Next time inhale through the right nostril, and when you have a big lungful of air close the right nostril with a finger or thumb, and exhale through the left. Again, you have to breathe in for five or six seconds, and breathe out for ten or twelve seconds.

Have you got that right? First you close your right nostril with a finger and inhale through the left nostril. Then you close the left nostril and exhale with the right. After that you change things around, you inhale through the right nostril (with the left closed), and then you close the right and exhale through the left. Do that for about twenty times.

After a month you should be able to increase the time so that you are doing eight and sixteen seconds, and when you have been doing it a month, or two months, you will find that you are very, very much better in health. Your sight will improve, and you will become lighter on your feet. It is suggested that this second exercise be practiced for three months because it is still a 'probationary' period, or a period in which your breathing mechanism is becoming trained.

Exercise Number Three: This is similar to the Number Two, but we have here retention of breath as well. It should be stated now that although one should retain the breath for four times as long as one took to breathe in, until you are well used to this system it is much more comfortable to retain your breath for only

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twice as long as it took to breathe it in and then after a few months you can work up to the one to four ratio.

In this third exercise one has to inhale the air through the left nostril while doing our 'OM' count four times. Then one retains the air during an 'OM' count of eight times. After that, exhale through the right nostril (we breathed in through the left, remember) eight times. When we have breathed out, and without stopping, inhale through the right nostril (and with the left closed), retain the breath for the eight 'OM's, and then breathe out through the opposite nostril. You would be well advised to practice this twenty times a day.

It really does not matter what finger or thumb you use to close off the unwanted nostril. So many people say you must not use this finger or you must use that finger, just to try to make things look mysterious. In my case I have been doing it for more years than you would believe, and I can tell you from personal experience, as well as from the observed experience of others, IT DOES NOT MATTER WHICH FINGER OR THUMB YOU USE!

You will, of course, be practicing and getting bigger and bigger breaths, and longer and longer retentions, and slower and slower exhalations. You will be able to do, to start, four seconds in, hold it eight seconds, and breathe out for eight seconds. But after two months or so you will be able to breathe in for eight seconds, hold it for sixteen seconds, and exhale for sixteen seconds, and to really give you something to work for, when you have been doing it for a year you should be able to breathe in for eight seconds, hold it for about half a minute, and then breathe out over some sixteen seconds. But you should not try that until you have been practicing for some twelve months.

This really is a very good system of breathing, and one which should be practiced every day for 'twenty rounds.' Here is an exercise which enables one to keep warm in cold weather. It is something much practiced in Tibet where a lama can sit unclothed on ice, and even melt ice around him and dry off wet blankets draped around his shoulders.

Here's how you do it. Sit comfortably again, and make sure that you really ARE sitting with your spine upright. You must have no tensions or pressing worries for the moment. Close your eyes, and think of yourself saying, 'OM, OM, OM,' telepathically.

Close your left nostril, and take in as much air as you can through the right nostril. Then close the right nostril (your thumb is the best for this because it is most convenient), and retain the breath by pressing your chin hard against your chest, bring your chin up close to your neck. Hold the breath for a time and then gradually exhale through the left nostril by closing the right nostril (again the

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thumb is easiest here).

Careful note—in this particular exercise one always breathes in through the right nostril, and always breathes out through the left nostril.

You should do this from a start of ten breathings, during which you gradually increase the time of breath retention, up to some fifty times, but you must increase your breath retention very gradually, there is no need to rush, and while on the subject here is a little note which may free you from worry; when you have been doing it for some time, and you are doing it with deep breath retention, you may find that you perspire from the roots of the hair. That is perfectly safe, perfectly normal, and really does increase the health and cleanliness of the body.

Here is another system of breathing which is very good to improve the state of the blood, and keep one cool. Have you ever seen how a dog or a cat folds the tongue so that it becomes a vee shape? Well, in this case we are going to be like the cat! Sit as before, that is, comfortably on a hard seat with the spine erect. Protrude your tongue just a little, and make it so that it has a vee. Then you draw **ALL THROUGH THE MOUTH** with an indrawn 'Ssss.' Hold your breath as long as possible, and then exhale through the nostrils. You need to do this for twenty times a day.

It is important that you should be absolutely regular in these exercises. Do not miss one day and do twice as long the next day, that is just a waste of time. If you are not going to do the exercises regularly, then it is far better not to start. So—be regular, be punctual, try to do your exercises at the same time every day, and when doing them do not screw up your face, do not indulge in any contortions of any kind. If you find that you get any pain, stop immediately until the pain is gone. Further, you cannot do these exercises if you have just over-stuffed yourself with food. Most people eat too much for too long to too little purpose, and so a moderate diet is to be preferred.

As a final warning, do not do these exercises if you have heart disease or T.B. Do not try to hold your breath longer than is comfortable. After all, there will be other lives, what you do not learn in this life you can always 'drop in' again, and take up where you left off! And it should be stated, too, that unless you are very young, very supple, and very well insured, you should not do any of the exercises which require you to balance on one thumb or sit with your feet resting on the top of your head or something. Unless you were born an Easterner, or unless your parents were acrobats at the local circus, you will be well advised to leave these things alone.

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SUPPLEMENT B

STONES

This is a supplement about various kinds of stones, because they have great influence on the life of each of us. Stones are the oldest solid things on this Earth; they were in existence before humans were ever dreamed of—or nightmared of!—and will be in existence long after we have gone.

Depending on your point of view, you may think of stones as a collection of chemicals, or as a lot of molecules which wobble around according to the number of them crammed into one space. Stones, though, have very strong vibrations. In effect they are like radio transmitters, transmitting their messages for good or for bad all the time.

Let us look at stones, starting with :

AGATE: Many people regard agates as a red stone, but actually there are red, green, brown, and a sort of ginger color. In the Far East the red, or blood agate, as it is often called, is truly a protection against poisonous insects such as spiders. This is not fiction. Agates give off a radiation which dis-heartens spiders and scorpions and makes them 'seek pastures anew.'

There is a form of brown agate which radiates a vibration which gives a man self-confidence, and thus by giving him a form of 'Dutch courage' gives him victory over his enemies or success with his lady friends.

In the medical field it has been proved that if a person wears a brown agate next to his skin, preferably over his sternum, that is, hanging around his neck over his breast-bone, it increases his intelligence and helps to allay fevers and madness. From the latter you will readily observe that not many brown agates are so worn.

In the Middle East some people wear a shaped agate which is alleged to keep away intestinal infections which are normally quite prevalent in the Middle East.

There are black agates, green agates, and grey, but in China there is a very, very remarkable agate which has certain fossilised remains in it, and if you take one of these stones which have been highly polished you will see the patterns of small plant-life forms such as ferns. This is used by farmers as a decoration in the hope that they will have a very profitable agricultural year.

AMBER : If you have trouble with your kidneys or your liver, or if you are troubled with that civilized complaint from which our pharmaceutical houses reap a large fortune (constipation) take some powdered amber, grind it so it is like

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flour, then mix it with honey and a little water. Then swallow the muck, but only if you are within reach of the appropriate convenience of civilization, because this is a remedy which really does work, as you would find out. The only difficulty is—amber is rather expensive.

Ladies who desire a husband and have not much luck in attracting them should have a piece of amber shaped as a phallic symbol. By wearing such a symbol it would attract a man who had the right desires for her. Thus she would get the husband for which she had such a desire. Amber is a stone, but it is not very much used in the West because, unless skillfully polished, it is rather dull.

AMETHYST: Many bishops wear an amethyst in the ring which the devout kiss on the bishop's finger. An amethyst, which is of violet or wine color, makes one tranquil. In other words, the molecular vibration of the material which we call the amethyst oscillates at such a period of frequency that it heterodynes with belligerent vibrations of a human and causes those vibrations to slow down and become tranquil! The amethyst was used as a tranquilizer in the Far East long before aspirin took over that field.

ANTIPATHES : This is a stone which is quite black. It looks something like a highly polished piece of coal of the anthracite variety. It is little used now in the West because of its complete blackness. It has been used, however, as the background to a super-imposed cameo of ivory.

BERYL: St. Thomas is the patron saint of the beryl. It is stated that he used the yellow beryl for curing diseases of the liver. The beryl normally is of a green coloration. It is a stone which helps in the matter of digestion.

CARNELIAN: Some people call the carnelian a blood stone. It has a vibration which damps down the pulses of the blood, and it is truly a fact that if a person has congestion of blood in the head, the congestion is relieved very greatly if the frontal lobes and the site of the atlas be stroked with a smooth carnelian. Carnelians are sometimes opaque, but the best ones are translucent.

CATOCHITIS: This is really a remarkable stone found in some of the Mediterranean islands, particularly Corsica. It is a stone which is magnetic to human skin so that if you rub your hands together and then touch the catochitis that stone will stick to the hand, provided, of course, that it be not too heavy. The Corsicans use such a stone to protect them from being hypnotized.

CHALCEDONY : In certain backward countries (or are they really advanced?) chalcedony are used powdered. It helps to pass gall-stones. The chalcedony powder caused dilation of the gall-bladder and all passages connected thereto. Thus gall-stones which had been impacted into the wall of the gall-bladder would be passed out without an operation.

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CRYSTAL: Crystal is a very peculiar form of rock. It is clearer than glass, and has extremely great powers in the field of 'crystal gazing.' Those who are in any way gifted with the ability of clairvoyance will find that this increases with the use of a piece of flawless crystal. The crystal has a vibration which is compatible with that of the third eye, it strengthens the third eye, strengthens one's 'seership.'

In various parts of Ireland little crystal balls are set in silver rings, and it is believed that these are able to attract favourable responses from the Irish leprechauns!

Priests in bygone ages in the Far East would go out in their search-parties and find a lump of crystal in the Andes or in the Himalayas. They would carefully chip off rough edges, and through years and years would carve the piece of rock into spherical shape. Then generation after generation of priests would polish the crystal by using finer and finer sand and water, the sand being embedded in soft leather. At last the crystal would be ready for religious use—seeing the future, seeing the will of the Gods!

DIAMOND : The diamond is a close cousin to a lump of coal. It is merely a piece of carbon which has been given a higher education, in other words, it vibrates at a higher frequency. It is often believed that a diamond renders one immune from poisons and madness. In the health line a diamond was believed to cure most illnesses. At one time in India the Koh-I-Noor Diamond was dipped in water and swished around with the intention of imparting some of its qualities to the water. As the person who held the diamond did not necessarily wash his hands before, then no doubt some 'qualities' WERE so imparted! The resulting dirty water was given to the patient to drink, and such was the faith in India in those days that often a cure was effected.

It is also understood that diamonds are very effective in obtaining the favors of the lady of one's desire, particularly if the diamond is wrapped up in a mink coat. But this, of course, is merely hearsay.

EMERALD : The green emerald has a reputation of being able to cure eye afflictions, and throughout the course of time people came to believe absolutely in the power of the emerald to overcome illnesses of the eye. It occurred to some warlock, or witch, or priest (they are all much the same) that if the emerald could cure eye illnesses, then it could also ward off the evil eye. And so it came to pass that emeralds were worn around the neck with the idea that if a person possessed of the evil eye looked at such a wearer all evil influences would be warded off and reflected back to the evil eye with singularly disastrous results to the latter.

There is much evidence in the East that emeralds actually did help in the alleviation of eye complaints.

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GARNET: This is a stone which apparently now is not very popular, but at one time it was worn with the hope of protecting the wearer from skin diseases and danger. It had to be worn actually in contact with the body, and instead of being used in rings as at present, it was put in a little mounting and worn around the neck, usually arranged so that it was right over the heart.

When danger of ill health was present, a stone acclimatized to its wearer would become dull and lusterless. As the danger or illness abated the stone would return to its original brilliance. At present in Europe people wear garnets in the belief that it gives them constancy in love.

JADE : Many people think of jade as a green stone, but one can have jade of quite a number of different shades. It can be blue, or even black. Jade is a stone which can be carved and worked by those who have such skill. The Chinese, before Communism, worked jade into very beautiful ornaments and statues.

The Chinese businessman of pre-Communist days used to have his hands inside his sleeves. If you remember, they had very large sleeves, and often an astute businessman would keep his hands inside his sleeves and would clasp a talisman made of jade. He would ask the jade to guide him in a profitable business deal. In the medical sense it is stated that a green jade could, by its particular vibration, cure dropsy and similar afflictions relating to the urinary system.

JET : Jet is a black stone. Its correct name is gaggitis. It is a stone which was of particular importance in the time of the Druids in the British Isles. A jet knife was used for the druidic sacrifices at Stonehenge.

In Ireland even at the present time, particularly on the West coast where the wild Atlantic beats against the great rocks, the Irish fisherman's wife will burn a small piece of jet stone while praying for his safe return from the perils of the turbulent sea.

Before the days of dentists people used powdered jet put around an aching tooth. Probably the sharpness of the powder gave them something else to think about, but apparently it worked in curing toothache. It also cured headache and stomach ache.

LAPIS LAZULI : This is a stone of particular history in Egypt and in India. Many plaques were inscribed on lapis lazuli cylinders, giving high esoteric knowledge. Lapis lazuli was known as one of the sacred stones, one of the stones used in the performance of the Higher Mysteries. It was sacred because of its beauty, but in the medical sense it was stated to avert mis- carriage and abortions.

ONYX : In the East this is regarded as a stone of misfortune. It is an invitation to those possessed of the evil eye, and apparently it used to be quite good prac-

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tice to disguise a stone of this type and make it resemble something else, or embed it in something else, and then give it to one's enemy with the conviction that the poor wretch would get more than he expected.

OPAL : This is another stone which is very unfortunate. The smoky stone mined largely in Australia often had bad influences and the occultist could detect malignant radiations. Some people claim that opals are extremely good for those suffering from eye diseases, but if one is fortunate enough to obtain a black opal which still is light enough so that one may see the ruby 'flares' in it, then that may be considered to be a bringer of good fortune, and to give one remarkably keen sight.

RUBY : This stone is stated to protect one from all manner of infectious diseases. It is stated that rubies prevent one from having typhoid, bubonic, and other plagues. As in the case of diamonds, the better type of ruby was often swished around in water, or even left in water for a time, and then the patient was given the water to drink when suffering from intestinal pains.

It has been known also for a person suffering from cancer of the intestines to swallow a ruby which was, 'in the course of nature,' recovered, cleaned, and swallowed again, and it is stated quite definitely that a case is known where cancer was arrested by this means.

SAPPHIRE: Many people confuse sapphires, the turquoise, and lapis lazuli, but whichever name you give it, the remarks referred to under lapis lazuli will apply in the case of the sapphire and the turquoise.

TOUCH STONES : Stones, as we have seen, are, like all other substances, merely a mass of molecules in motion. The sensation which can be imparted to a person may be for good or for evil. There are stones which radiate misfortune and cause grave disharmony within the body. But there are also stones which make one become tranquil, and these are called Tranquilizer Touch Stones.

Centuries and centuries ago, long before the age of aspirins, the Ancients, the Adepts, and the Magic Makers of old could cure humanity of their various nervous and mental ills. They could bring tranquillity into the homes of people.

In far off China, in Tibet, in the holy temples of India, and in the great temples of the Incas, the Aztecs, and the Mayas, priests laboriously shaped stones by hand, stones whose cunningly contrived contours comforted the human brain, and by flooding that organ with comfort and pleasant tactile sensations calmed the whole of the human mechanism. Unfortunately, the art of making such contoured-stones became almost extinct throughout the ages. People stuffed themselves with drugs to depress sensation, because we are in a negative cycle of evolution, and drugs make one 'negative.'

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Tranquilizer Touch Stones are available once again; I have made such stones, and I have copyrighted the design because only one particular configuration offers the maximum comfort. A Tranquilizer Touch Stone should be held in either the left or the right hand, it does not matter which. The part with my name should be against the palm, and the ideograph should be at the bottom, leaving the carefully dished portion facing upwards so that it comes under the ball of your thumb. Then your thumb should idly follow the contours in that dished portion. You will find that comfort, ease, and freedom from worry will steal upon you, you will find that your problems will dissolve away like morning mist before the rising sun. You will find that you have such peace of mind as you have not had before.

This is not the place to give further details, but you may have seen my advertisements by now. It will suffice to say that if we use the things of nature as intended, then the things of nature can come to our aid. Stones can help us quite as much as fruits and herbal remedies. It should be stated that only a suitably contoured Touch Stone should be used because the wrong sort can cause irritation instead of tranquillity. So—you have been warned!

TURQUOISE : The turquoise is very common in Tibet, where there is a bridge called 'The Turquoise Bridge.' Prayer Wheels and Charm Boxes in Tibet were usually decorated with small turquoise stones because the turquoise was known as a particularly fortunate stone.

It was mounted in rings, and worn in the hair. The Tibetan woman used to wear a large framework so that her hair could be displayed to the maximum advantage, and often the frame itself would be decorated with turquoise stones. Turquoise stones are externally good for giving one improved health. The turquoise is a stone sacred in the Buddhist belief.

SUPPLEMENT C

THE STUFF WE EAT!

As anyone who has lived on this Earth for even a little while will have discovered, we have to eat in order to live, but we should not live merely in order to eat. The human body can be likened to a factory; materials are taken in and 'worked' and changed in various ways. In our human factory materials are taken in so that the body may maintain itself, repair tissue which has been damaged or aged, and to drive the muscles which move one about. There also must be enough materials left over so that the body can grow mentally and physically.

Humans need four basic types of material in order that tissue may grow or be repaired, and in order that bones may grow or re-unite after fracture. Here alphabetically are the four things quite essential to human life:

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1. Carbohydrates. 3. Minerals.

2. Hydrocarbons. 4. Protein.

Before Man became civilized—or considered himself civilized—all mankind was vegetarian, but in those days the appendix, that now troublesome or atrophied organ, had a very useful part in the life of the human body, and as the appendix is just an atrophied stump, then Man should not be entirely vegetarian.

To be a vegetarian and to be in any way the equivalent of a balanced eater means that one must be eating all the time, because one has to take in vast bulk of a purely vegetarian diet.

Mankind became acclimatized to meat, and found that by eating reasonable amounts of meat one could manage with less fruit and vegetables, and so there was more time away from eating to devote to other things.

Many people are too 'bitter.' That is, their blood, juices, and tissues contain too much acid, and such people crave bitter or sharp things such as lemons, sour apples, and all manner of things which have a sharp, tangy, acid taste. This is unfortunate because such people get too much acid in the blood and that depletes the blood's capacity for taking carbon dioxide and other waste gases which have to be exhaled. It requires an alkaline blood to absorb gases which have to be carried to the lungs and exhaled, thus making room for oxygen to be inhaled.

So—all you who like bitter things, remember that you are upsetting your oxygenation system! In addition, you lay yourself wide open for colds, chest complaints, rheumatism, and nerve upsets.

It is unfortunate that vegetarians often become cranks and faddists; they become extreme! It has already been stated that a vegetarian diet is an ideal diet FOR THOSE WHO LIVE IN IDEAL CONDITIONS. If one is a vegetarian, and living in the ideal conditions which that demands, there is no such complaint as constipation, because the bulk of waste and rough cellulose with its hydrogogic properties lubricates the large intestine, and aids in the expelling of waste products. But again, in order to live as a purely vegetarian person one has to be more or less eating all the time.

Constipation is most frequency caused because the blood extracts too much moisture from the intestines. By the time the waste products have reached the descending colon there is not enough moisture in it to make it pliable (or 'plastic') so that it can be expelled. Such waste matter then adheres quite firmly to the hair-like lining of the colon, and muscular contractions called peristalsis causes pain. People would be less costive if they drank more water.

VITAMINS: Vitamins are 'life forces.' They are present in the four essential

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materials which we mentioned before; vitamins are present in fruit, vegetables, and nuts, and in most of the natural substances which we eat. These 'life essences' are a definite requirement, and if one lacks certain of them one is subject to all manner of unpleasant illnesses. Lack of vitamins, for instance, is the cause of beri-beri, and in Japanese prisoner-of-war camps beri-beri could often be cured when the patient could get hold of a little Maritime, a most valuable product.

In the days of the old sailing-ships, before refrigeration and all that, when the 'wooden walls of England' sailed the seas, without having to wonder about the Russian fishing fleets, sailors often suffered from scurvy. This is a skin disease caused by lack of vitamins, and if scurvy is neglected eventually the sufferer 'fades away,' becomes worse and worse in health, and eventually dies. It starts as a skin disease, and then works its way inwards and affects various organs.

In the days of those sailing-ships English sailors took lime juice aboard because lime juice was rich in vitamins, and this lime juice was issued in much the same way as rum was issued. That lime juice, by the way, is why Americans call English people 'limeys,' because of the lime juice, or lime fruit, consumed aboard British ships.

Unless one has adequate vitamins one is not able to break down or to assimilate the minerals which also are necessary to us. A correct mixture of vitamins and minerals must be maintained, otherwise our various glands, such as endocrines, will not function correctly, then people lack hormones, testosterone, they become sterile—impotent. They become irritable and become victims to all manner of obscure complaints. Here are some of the essential vitamins:

VITAMIN 'A' : We depend greatly upon vitamin A, which is a substance soluble in fats and oils. It helps to keep the skin in a suitable pliable and unbroken condition. It helps to prevent infection through abrasions of the skin, and it is a most useful aid in overcoming urinary illnesses. A further advantage is that a sufficient quantity of vitamin A is of great benefit in regulating oxygenation of the brain.

VITAMIN 'B1': Vitamin B1 is not soluble by acids, but is destroyed completely by an excessively alkaline condition. Thus, unless we maintain our body juices or secretions at the optimum level between excess acidity and excess alkalinity, we are going to destroy many substances before they can help us at all.

Vitamin B1 gives one a good appetite and aids the digestion of that which it has induced us to eat. It helps provide adequate resistance to infection, and is one of the essential materials if we are to have proper growth.

VITAMIN 'B2' : Vitamin B2 is a water-soluble vitamin. It is a substance particularly essential for good vision. If one lacks this vitamin one is always having

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eyesight trouble, and many such ailments can be overcome by attention to the vitamin content of the body.

This vitamin assists in the smooth functioning of the alimentary canal from start to finish. It provides one with good digestive powers, and enables one to 'eat like a horse!' If one lacks vitamin B2, the system cannot absorb iron, and further a lack of this vitamin causes severe loss of hair, and so depletes the resources of the body that one suffers from ulcers such as ulcers of the tongue, etc.

VITAMIN 'C': Vitamin C is an unstable substance. It cannot be stored very long in the body. Any imbalance will cause attacks on this vitamin, and cause it to be destroyed before it can be properly utilized. One needs to take this substance every day, and one's diet should be so arranged so that there is an adequate supply.

Vitamin C is beneficial for bone and tooth growth because it makes it possible for the body to absorb calcium, which, as you know, is a requirement for sound quality bones. Without vitamin C the body becomes rickety through lack of calcium. Lack of the vitamin causes respiratory troubles, and may make one prone to T.B.

VITAMIN 'D' : Vitamin D is another of the vitamins which regulates the calcium and phosphorous absorption, and enables phosphorous to become phosphates. So unless we have vitamin D we are not able to make the best use of the minerals which we also must have that our body functions may continue.

Vitamin D is one of the things which the vegetarian usually lacks, because this is NOT found in vegetable or fruits. The faddist vegetarian must get his vitamin D from artificial sources instead of going to natural meat.

Too much vitamin D will give you severe illness such as acute depression, and diarrhea; you will be unable then to retain food long enough for the villi—the hairlike tubes in the intestines—to absorb the food, so in effect you will suffer from starvation in the midst of plenty.

VITAMIN 'E' : Vitamin E (we can go through the alphabet with these letters!) is a substance which lodges in the muscles and, unfortunately, rapidly becomes destroyed or excreted. Thus it is that we must have a balanced diet in order to ensure a regular supply of vitamin E. Lack of this produces sterility and miscarriages, and when a child is born it is handicapped from then on.

For those who are interested, celery and germ of wheat are the most suitable sources of Vitamin E. Now we have dealt with our vitamins perhaps we should give a note about the minerals which are necessary to us.

MINERALS : Minerals are quite essential, and the confirmed vegetarian

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should remember that many minerals are present in meat as well as in fruit and vegetables. Thus, a balanced diet of meat and vegetables and fruit gives a more balanced supply of vitamins and minerals.

In the ideal world people would not eat meat, but we do not live in such idyllic conditions. We have to get up in the morning before we are really ready to eat, then we have to rush through breakfast, rush to catch a bus, at the office we have to work in a cramped and unnatural position. At lunch-time we have to rush out to get some food to keep us going, and at the same time as we are hurrying through our food we are talking to other people. We hasten back to the office, get cramped again, and after that we might do a long journey home too tired, too dispirited, too frustrated, to be in a suitable state to really digest the food which is placed before us. A real vegetarian meal should be a rather leisurely affair lasting most of the day, and it cannot sensibly be accomplished under every-day living conditions. So—for those who are cranky about vegetarianism, they can only be, logical if they go to some far-off isle away from the snares, delusions, and illusions of civilization. If they want to stay here, then they are advised to take the path of sweet reasonableness, and eat enough meat to maintain the essential functions of the body.

Here are the essential minerals arranged alphabetically:

CALCIUM : Calcium is quite necessary if one is to have strong bones and sound teeth. Calcium is the foundation of our bones and our teeth. Without calcium one would soon bleed to death even after a slight scratch, because this mineral gives the blood clotting ability. Calcium aids in the absorption of vitamin D, and these two work together.

CHLORINE : Everyone knows that chlorine is a good cleaner. You can buy bottles of the stuff under various trade names and use it for doing your dishes or your washing. In the human body chlorine is necessary, in limited quantities, of course, for the chlorine which we take cleans and disinfects the body cells, purifies the blood, helps in ridding the body of excessive accumulations of unwanted fats, and eliminates various impurities which get in one's joints and make one creak like a rusty hinge when one moves. Chlorine in controlled amounts is essential, and if one has a balanced diet one finds that there are adequate supplies of chlorine in the everyday meals which we have.

COPPER : Copper is necessary, as we wrote before, in order that, together with chlorophyll (the latter coming from all green stuff of course), iron may be broken down to a form that the body can take and use. We shall deal with iron later. Copper can be classed as one of the 'trace elements' because even a minute amount is enough to act as a catalyst. A catalyst is that which can act on another substance without necessarily becoming changed or destroyed in the process.

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Science has not discovered precisely how much copper is necessary, but even a minute trace will be adequate, and the ordinary balanced diet contains the necessary amount.

IODINE : Iodine is quite essential for the correct functioning of the body. Everyone knows that seaweed (kelp) is rich in iodine, and another suitable source is sea food. Some time ago people used to wear lockets containing a dab of iodine, but this was a mere psychological affair because the iodine has to be absorbed, and normal food contains adequate supplies.

Iodine can cure goiter because that complaint is merely a disfunction of the thyroid gland. Iodine corrects a deficiency and helps to regulate that gland. In many places remote from the sea the natives of the place suffer from goiter, but it is rare indeed for a person to have goiter when living by the side of the sea, because even the rain contains a certain amount of iodine unless one is in a far distant area.

IRON: Iron is another mineral. People who think of it as a metal forget that it is still a mineral. Probably everyone knows that we need iron, because without it we are not able to manufacture the red blood corpuscles which enables our blood stream to absorb oxygen. If we lack oxygen our brain becomes dull and eventually dies. So iron is a very, very necessary mineral.

We cannot swallow a few nuts and bolts and say that we have had some iron. The iron has to be in a certain form and then it has to be acted upon by chlorophyll and copper in order that it can undergo a chemical change within the body so that the various body cells can absorb it and use it.

It is interesting to note that the ladies require more than their share of iron; the ladies need about four times as much iron for the same body-weight as a man. This is because the former have various outputs which a man is delighted to avoid.

MAGNESIUM : Magnesium is a mineral which assists calcium in forming bones. If we lack magnesium we are prone to tooth decay. It is quite an essential as is calcium. Magnesium helps in the digestive system, in fact if one gets a pain through indigestion (probably through eating too much!) you cure the complaint by taking some magnesium tablets. We need an alkaline form of magnesium, and that can conveniently be obtained from nuts and in most types of fruit.

PHOSPHOROUS: We also have to have phosphorous, you know, stuff which makes the ordinary kitchen match strike. Phosphorous is a highly combustible material. You may have seen experiments in a laboratory where a piece of phosphorous was taken out of the water in which it is usually stored. Immediately it is so removed, and in the presence of air with its oxygen, it starts to smolder and give off dense white smoke.

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Phosphorous helps greatly in oxidizing various substances in the body and in giving alkalinity to the blood. Without having this alkaline blood we cannot get rid of excess gases such as carbon dioxide. If we have our blood stream cluttered up with carbon dioxide and excess nitrogen, then we have a 'cyanosed' or blue appearance, because our blood is then oxygen starved. Phosphorous overcomes this by making room for oxygen.

Phosphorous compounds are necessary in order to maintain the health of our nervous system. Phosphorous when used for nerves is termed 'lecithins.' This strengthens the white stuff of the nervous system and the nervous tissue which is found in the grey matter of the brain. Thus, if we lack phosphorous we also lack brain power. Fish is a food rich in phosphorous and phosphates, that is why people say that fish is good food for the brain.

POTASSIUM: Potassium is a mineral which ensures that our muscles remain elastic. If one were without potassium the intercostal and heart muscles would fail, and so this mineral is absolutely essential to the maintenance of life. Fortunately, the alkaline type which we need is present in most species of fruits and vegetables, and thus should cause no difficulty in acquiring a suitable supply.

SODIUM: Sodium of the alkaline variety is of benefit to human beings in addition to being of use in street lamps of the fluorescent type. Sodium is one of our most important products at the present time.

Deficiency of sodium can actually cause diabetes, because its lack may be the instigator of paralysis of the Islets of the pancreas. When these Islets are paralyzed the person is not able to break down the sugars and fats. Many people who suffer from diabetes would be helped by taking alkaline sodium in their diet.

How to obtain alkaline sodium Eat bananas, celery lettuce, and a very prolific source of many minerals are chestnuts—preferably lightly boiled and roasted. If a person lacks sodium he will also lack saliva, and there will be a paucity of bile and pancreatic juices.

SULPHUR: Sulphur is a mineral known to the witches of old. A dose of sulphur and brimstone used to work wonders for people in love! Sulphur is a very good blood tonic and conditioner. It was also given to animals so that their fur should be preserved, and for the same reason sometimes a lady will dust sulphur powder into the fur coat which she has laboriously obtained.

The acid type of sulphur is essential for all cells of the body. It is an antiseptic of the blood cells, and it helps purify the cells around the intestines. Without an adequate supply of acid sulphur one can be the victim of a weird and unpleasant collection of skin diseases. Sulphur also helps to make hair grow.

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This is not meant to be a learned treatise on diet, but should be read as notes intended to help you work out your own food problems. Throughout all my books I say what I feel, what I consider to be fact. Possibly some people might think that 'fools rush in where angels fear to tread,' but I know what I am doing (which most people do not!), and I want to say this : Man is an animal. Man has certain animal requirements. At present, because we have broken away from nature, and live in a 'civilized' world where there are all manner of unnecessary jobs, we have to eat synthetic foods, messed up foods, stuff which has been put through processes which kill off many of the most important constituents; vitamins have been rendered insoluble, and a lot of minerals have been 'filtered', out.

So let us be sensible; at our present stage of evolution we may have to eat a certain amount of meat, but we can still have our vegetables, our fruits, and our nuts. Let us not ruin our health by denying ourselves meat IF THE BODY NEEDS IT. Some people do not need it, for others it is essential. You can only 'let your conscience be your guide.'

Many people think that it is cruel to eat meat. According to Russian scientists who have used special equipment of an electronic nature, and have inserted probes into poor suffering plants, a cabbage can shriek with pain when it is cut. Scientists throughout the world have been doing researches into the reflexes and responses of fruits and vegetables, and it has been found that these do have sense-reflexes which react to certain stimuli.

If you are going to be logical, if you are so cranky that you will not eat meat, then why eat butter? Why drink milk? Think of this; to supply the milk which you are willing to drink some poor wretched cow has had violent hands laid upon a rather sensitive portion of her anatomy. That portion has been rudely manipulated in order to separate the cow from the milk—in order to give you some pleasure.

If you kill an animal for meat it is done cleanly and instantaneously. But if you are going to take the view that this is unkind, well, why put a cow through the torture of being milked twice a day?

And if you still insist that you will not destroy any life in order to eat, how about all the germs, all the bacteria, on a lettuce when you chew it? And how are you going to satisfy your conscience when you look at the lettuce leaf you have been chewing and find half a worm?

Let us be sensible, let us eat that which is necessary to us at our present stage or level of development. We can always hope that with our continued evolution we shall be able to dispense with meat, synthetic foods, water with fluorides

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in it, air which has been contaminated, etc., and go back to nature, fig leaves, and woad. Then only shall we be ready to live on a purely vegetable and fruit diet. Otherwise if we become cranks, then we do not merely chew nuts, we are 'nuts!'

SUPPLEMENT D

EXERCISES

THERE is no doubt whatever that exercises and disciplines are a very popular feature of the writings of many authors. For that reason I thought that I should add a few notes stating why I am so definitely opposed to irresponsible exercises.

Many, if not all, of the Yogic exercises originated in the Far East where people are taught and practice such things from babyhood up to the time of their death. These Yogic exercises form quite an important part of what one might call the lower-class Easterner's life.

The higher-trained Adept does not use Yogic exercises, they are not necessary for such people. The purpose of Yogic exercises is to discipline the human body. When a person reaches the state when he can discipline his mind, then he has progressed far beyond the stage at which he needs to tie his legs around his neck while balancing on one thumb, or something like it.

In my considered opinion, based on many years of observation, it is dangerous for the average middle-aged Western man or woman to suddenly, enthusiastically take up exercises which are suitable only for very supple-boned people, or those who have been trained from the very earliest days.

For a person suffering from hardened arteries, or various other conditions, to take up exercises is both foolish and hazardous, and can lead to grave risk of impairing the health. Throughout my writings I have stressed the dangers of unsupervised exercises for the Westerner. If you want to do some exercises do that suggested under 'Neck,' or a few simple and mild things, and practice the breathing exercises in Supplement A.

It is necessary for the unevolved occultist to master his or her body before being able to master his or her mind, in the same way that children may play with tops or hoops. But for those who have progressed beyond such elementary things Yogic exercises are a waste of time.

In India and similar countries the contortionist tying himself in knots, or who has held an arm above his head until it has atrophied, is not an Adept, he is just a contortionist, a street performer, one who has little spirituality perhaps, one who has to make his living by doing these stage turns in much the same way as one can see buskers on the streets of big cities and outside theatres.

The real Adept does not give demonstrations, and, in fact, the real Adept

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does not go in for these exercises. I have tried to warn you, so if you go in for the plough position, or some of these other things, and you get a crick in your back that is your own fault. If, in disregarding this warning, you start to raise the Kundalini and then cannot control it, well—you started it.

My strong recommendation is that if you are more than eighteen or twenty years of age you should not indulge in any strenuous exercises or contortions unless you are thoroughly accustomed to these things, because it is painfully easy (and painful to suffer!) to strain muscles, displace bones, and generally upset your health. So—if you are wise leave these exercises unless you have some really genuine Eastern-trained occultist who can help you and supervise you, and keep you from harm.

Occultism, as well as religion, can be a joyous thing if we will permit it to be so. But if we unnecessarily complicate it with all sorts of really stupid things, then we have only ourselves to blame for miseries which will surely come. The exercises given in this book, in fact, any exercise which I give, is safe and healthy, except when I tell you with a note of considerable derision that you should not attempt it, where I tell you, in fact, to show you what others go in for! I hope that you enjoyed this book, and that it will bring you a lot of help, satisfaction, and health.